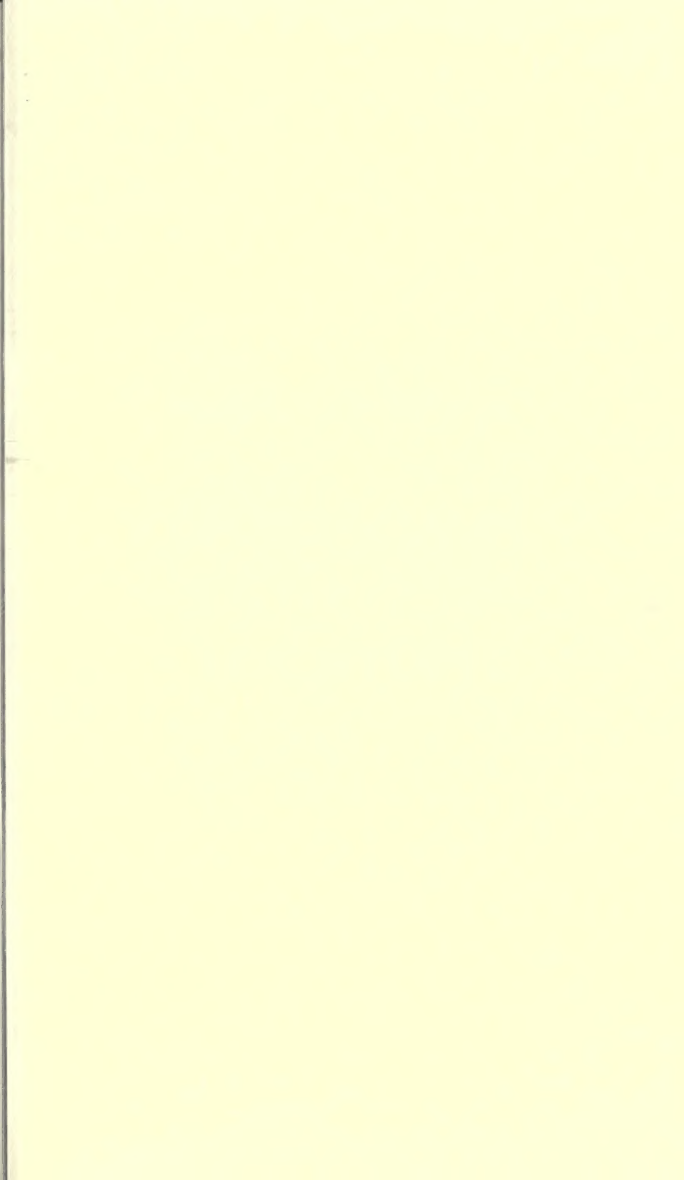




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ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΔΕΣ

THE 'SUPPLICES'

OF

AESCHYLUS



(ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΔΕΣ)

THE 'SUPPLICES'

OF

AESCHYLUS

A REVISED TEXT

WITH INTRODUCTION, CRITICAL NOTES, COMMENTARY
AND TRANSLATION

BY

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London

MACMILLAN AND CO

AND NEW YORK

1889

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Cambridge:

PRINTED BY C. J. CLAY, M.A. AND SONS
AT THE UNIVERSITY PRESS.

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1889

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TUTOR AND FORMERLY CLASSICAL LECTURER

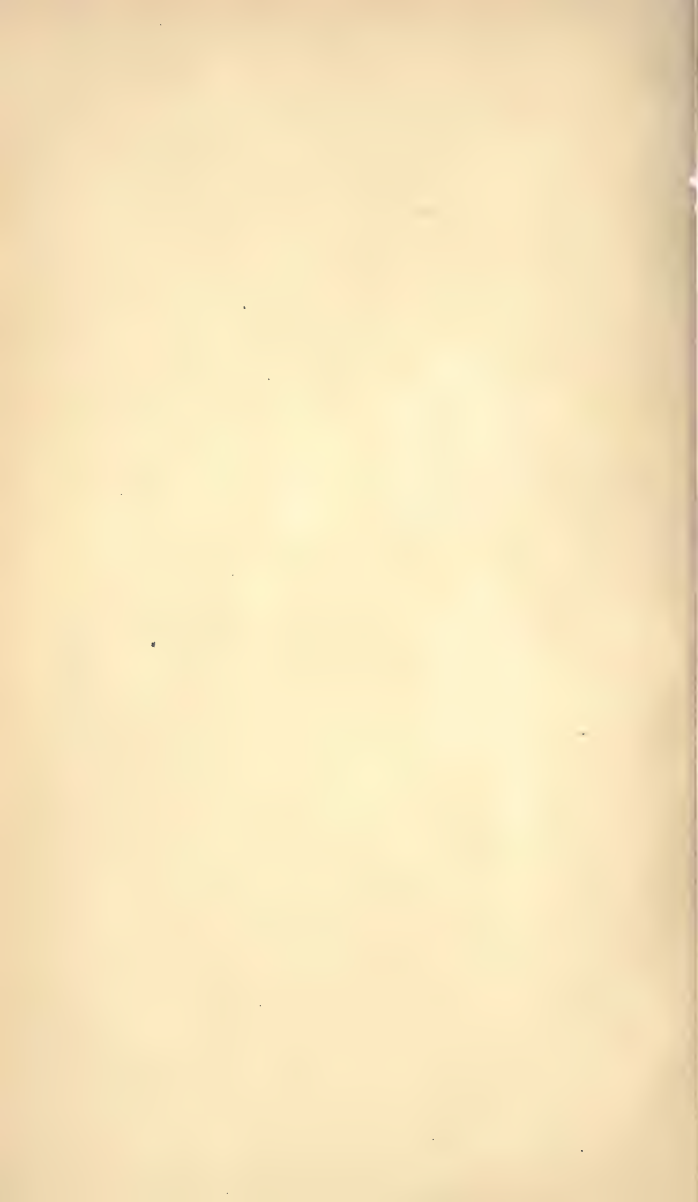
OF ST JOHN'S COLLEGE

IN TOKEN OF A GRATEFUL AND ADMIRING RECOLLECTION

OF HIS

SINGULAR POWER, THOROUGHNESS AND UNSELFISHNESS

AS A TEACHER.



ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

ΔΑΝΑΟΣ¹.

ΠΕΛΑΣΓΟΣ (ΒΑΣΙΛΕΥΣ ΑΡΤΕΙΩΝ).

ΚΗΡΥΞ¹.

¹ The parts of Danaus and the herald were probably taken by the same person.



PREFACE.

A NEW edition of the *Supplices* of Aeschylus has long been required. I could wish that some more experienced hand had produced it. Though full of beauties of thought and expression, the play has the reputation of being unusually corrupt, and is therefore comparatively little read. But it is cause for some wonder, that so few scholars of eminence seem to have thought it a duty to emend and explain a work which is so important for a proper comprehension of Aeschylus.

It is a fact not seldom commented upon, that critical study, especially with English scholars, is apt to confine itself to certain narrow fields, which it ploughs over and over again, while it leaves *senta situ* domains of literature which might be reclaimed to great advantage. If this concentration were the consequence of a paucity of labourers, or if such ἀναπόλησις produced more profit than progressive reclamation can do, there could be no objection to the practice. The former excuse no one will urge. Nor can it be maintained that the literary value of the *Supplices* is small. Conington, led by his poetic instinct, was much attracted to a special study of the play; and Mr Morshead, in his scholarly translation, quotes in its praise critics 'as competent and as diverse' as Keble, Browning and Swinburne. The first-named calls it truly 'dulcissimae illae 'Ἰκετίδες,' and the last asserts that it is neglected 'for no fault but its misfortune.' An editor of the *Supplices* is not engaged in an attempt to galvanise a dead thing into life. When the play receives its due share of attention it can trust to its own lively virtues, to the unequalled beauty and sweetness of its choral odes, the simplicity and grace

of its language, the clearness and healthiness of its moral bearing. It is moreover, as I believe, impossible to fully know the development of the 'mind and art' of Aeschylus without this, his earliest extant production. (See Introd. 'Date of the Play.')

No separate study of the play has, so far as I know, appeared in England during the last half-century, and, except for the wild work of Burges, I have seen the commentary of no English editor whatever but Paley. Even in Germany separate editions have been rare. In the matter of exegesis my obligations are principally to Paley, Weil and Oberdick. I hope, however, to have contributed much. Where I have totally differed from other editors I have not felt it becoming to indulge in expletives, remembering that my own first impressions have afterwards appeared to me equally deserving of an *inepte* or a *perperam*.

Of Hermann's work I cannot bring myself to entertain such a high opinion as his reputation would seem to warrant. To avoid a charge of presumption I will quote Madvig (Adv. Crit. cap. II. *ad fin.*) for an estimate of Hermann, to which I have of my own judgment come, but which perhaps only a Madvig may confidently enunciate, 'non maximum numerum bonarum emendationum obruit innumerabili inanum et levium opinionum festinanter iactarum multitudine, rursus non raro, ubi libido aut obtreectatio abriperat, strenuus pravorum defensor.'

For the text of the Medicean I have followed Vitelli's recension (1885). Merkel's has also been in my hands. These, together with the *apparatus criticus* supplied by Wecklein's indispensable collection, practically place the antipodean student on an equality of equipment with the European. I feel strongly how grateful one should be for so helpful a compilation. Before obtaining Wecklein I had in a laborious and unsatisfactory manner collected an *apparatus criticus* from any available sources, but his work has enabled me in many cases to correct the attribution of conjectures, as well as to add many valuable modern suggestions to my lists.

In selecting previous conjectures for mention I have been guided generally by the measure of their apparent plausibility, but sometimes by a wish to shew the necessity of some point of the commentary or translation.

The translation is intended to be readable in itself, but chiefly to bind together the observations of the commentary, so that the wood may be seen as well as the trees.

The notes may be thought full, but not, I hope, verbose. Exegesis of Aeschylus, even in his best edited plays and in his soundest parts, is far from complete. We have not upon Aeschylus any of that thorough work in this kind which Professor Jebb is supplying so luminously upon Sophocles. Than the poetry of Aeschylus there is no more concise or sinewy diction to be found in antiquity. If, for instance, strength and absolute justice of epithets are any criterion of vigorous style, it should be seen that in Aeschylus there is no such thing as an otiose epithet or part of an epithet. When editors explain οἰόφρων πέτρα as an instance of a compound in which the latter element adds nothing, they wrong the poet and their own judgment. There is here, as a matter of fact, a strikingly condensed metaphor. The peak is 'haughty' 'reserved,' minded to stand aloof from inferior heights, like a haughty man apart from and above the mob. The πέτρα is endowed with φρόνημα 'pride.' So when an army ὄξυπρόροισι βρέμει ἐν αἰχμαῖς (P. V. 423), the advanced line of spears is compared to a naval squadron ready for the ἐμβολή with its sharp prows.

A careful study of such writing is often necessary for determining whether or not emendation is required, and, if required, of what nature it should be. Any γόνιμος ποιητής is best explained from himself, and hence no exegetical study can be too painstaking for a critic of the text. In P. V. 680

ἀπροσδόκητος αὐτὸν αἰφνίδιος μῦθος
τοῦ ζῆν ἀπεστέρησεν,

to say nothing of the metrical difficulty, no careful student of Aeschylus could bear the flagrant tautology ἀπροσδόκητος αἰφνίδιος. In emending therefore he would not accept any word of merely the same sense as αἰφνίδιος. The true reading I should restore with αἰπεινός (Homer's αἰπὺς ὄλεθρος). This differs from αἰφνίδιος and from ἀπροσδόκητος in the metaphor.

On the other hand take *Cho.* 698

νῦν δ' ἥπερ ἐν δόμοισι βακχείας καλῆς
ἱατρὸς ἐλπὶς ἦν παρούσαν ἐγγράφει.

It is the personified Ἀρά who is apostrophised. She has overcome and carried off one by one the φίλτατα of Clytaemnestra, 'and now' says C. 'you *record as present*, the only hope that was left.' The text παροῦσαν ἐγγράφει requires not emendation but explanation. The metaphor is from one calling a muster-roll or checking an inventory. One who should appear, a thing which should be forthcoming, is either παρών or ἀπών. The recorder therefore ἐγγράφεται παρόντα or ἀπόντα. So the Ἀρά, taking the inventory of τὰ φίλα of Clytaemnestra, which are to be registered as slain, records each as she gathers it in. Finally she secures the last hope of the house and παροῦσαν αὐτὴν ἐγγράφεται.

Every new editor is expected to stand and deliver his principles in the matter of conjectural emendation, and perhaps in somewhat more definite manner than that adopted by Professor Gildersleeve (*quem honoris causa nomino*), who (Pref. Pindar) contents himself with saying that he uses his 'best judgment.'

In the present work there have been assumed as axioms: (i) that, as possession is nine points of the law, and in the matter of MS. reading ninety and nine points, the reading in the text must hold its place until such cause to the contrary can be shewn as will satisfy a rigidly impartial tribunal. The *onus probandi* lies entirely with the impugner of the text. Unfortunately the impartial tribunal can, for the purpose of an editor, only be erected in his own mind, which is liable to err both in knowledge and judgment. Yet, if he is assured of his own conscientiousness, he is justified in giving his verdict so far as his own edition goes, and leaving possible lapses of knowledge and judgment to be corrected by the collective wisdom of his readers:—(ii) that the conditions of dispossession are these. It must either be proved that the reading is an impossibility, or else that in point of grammar or usage it is so abnormal, or in point of relevance so manifestly inappropriate, as to produce a thorough conviction that the MS. is in error. This naturally involves exhaustive examination of the possible significations of the passage as a whole and of the suspected words in particular:—(iii) that the reading substituted on conjecture must approve its claims by satisfying the conditions of palaeography—as a most natural source of the incorrect reading: of sense—as being best suited

to the context: and of tone—as being in use and character suited to the author and his style.

It is of course hard to apply these principles even to the satisfaction of oneself. An ideal editor would require freedom from bias, a capacity for acting the Roman father by his own theories, logical acumen, intuitive perception, sound knowledge of Greek, a faculty for projecting himself into contemporary Greek thought and feeling, together with conscientiousness and industry. Ideals are as rare in this sphere as in all others; yet the least that should be demanded is painstaking; and when one considers the field over which some critics have spread their editions and the rapidity with which they have produced them, one wonders how in one short life they have found the time to weigh and ponder all the *pros* and *cons* of the readings which they reject or propose. There is too much of the ‘picking out of plums’ in classical work.

There is, it is true, every need to deprecate the wild exhibitions of fireworks which are frequently shot forth under the name of conjectural emendation. If an editor apply himself to a great work such as a drama of Aeschylus or Sophocles, he is bound to remember that thousands of scholars have read the work before, and to pay some deference to their silence about or assent to the text. To expel a word because it seems *prima facie* not the best possible word, and to substitute some other without condescending to shew a probable cause of corruption, to call lines an interpolation because their relevance is unobtrusive, to splash the hurried page with words of the *putide* type, to roundly assert that this or that construction is impossible because the case of a noun does not easily submit itself to a well-known heading of the syntax-book, all this is easy and brings a notoriety more or less honoured. Yet it were better that no such ‘work’ were done at all. The scientific training of classics might soon cease to exist if the mind were not asked to break itself upon the difficulties, but were allowed to skim airily over them.

Yet while this is true, it by no means follows that the opposite course of keeping rigidly to *Mumpsimus*, and of explaining as the work of a poet all the accumulated errors of ignorant copyists, is any better or more scientific. It frequently renders taste

and judgment impotent, by resolutely finding intentional beauties in accidental depravities.

And if one adopts, not from a spirit of compromise but of conviction, a middle course, going *medio verissimus*, he is likely to be confounded with one or other of the extremes; and in the case of so corrupt a work as the *Supplices* he is more likely to be confounded with the rash innovators; whereas if the same man were editing Demosthenes from Σ or Plato from Par. A, he would probably, through his conservative retention of the text, be regarded as a disciple of *Mumpsimus*. The truth is that what applies to one author does not apply to another, or what applies to one book of an author does not necessarily apply to another book of the same. In the case of Aeschylus in particular, I am fain to confess that my distrust of the MS. deepens rather than diminishes, and I believe with Professor Kennedy (Agam. p. 207) that the Aeschylean MSS. are 'clogged with corruption.' It is difficult to believe that he who wrote the lucid constructions of whole passages of the *Prometheus* could also write the wholly impracticable combinations which appear in the *Supplices* and the *Choephoroe*. We cannot but be reminded how many mistakes, often with a specious aptness of their own, are left in printed books of to-day, when reader and author have both more than once revised the proof. Nor can we forget the words of Strabo (xiii. 609) βιβλιοπῶλαι τινες γραφεῦσι φάυλοις χρώμενοι καὶ οὐκ ἀντιβάλλοντες... ὅπερ... συμβαίνει... καὶ ἐνθάδε καὶ ἐν Ἀλεξανδρίᾳ, or Cicero's 'ita mendose et scribuntur et veneunt.'

In deciding questions of grammar and usage one can only form his judgment upon the collected material of grammarians and lexicographers. The readiness with which a scholar will accept a peculiar construction or usage for which parallels are lacking, depends upon the feeling which has grown up in him of the powers and flexibilities of the Greek language. After careful investigation of the grammatical limitations of Aeschylus, an editor is not bound to go counter to his best judgment by allowing to stand a construction of which no reasonable account can be given, by aposiopesis, *constructio ad sensum*, or any other of those phenomena for which liberal allowance must be made. The constructions of Thucydides which violate strict grammar

are grammar of the sense, the evolution of the sentence is altogether intelligible. Similarly most of the peculiar cases of nouns, which Professor Campbell arranges in his introduction to Sophocles, are met halfway by the mind of anyone with the proper feeling for the native flexibility of a Greek case. They are not *impracticable*. In Aeschylus there are constructions similar to these, cases with an easily appreciable accord to the sense, though it may be hard to classify them formally. But there are other constructions which baffle feeling and analysis alike, and which no editor should force himself to uphold.

I cannot acquiesce in the expression of a late distinguished teacher in these colonies (Badham, *Adhortatio ad discipulos Academiae Sydneiensis*), 'scio tragicis fere omnia licere.' The tragedians at least wrote sense, and if not a formal at least a natural grammar. These must be restored to them, though they must be restored from the inside, from the literary and spiritual condition of the poet of ancient Athens, not from the literary and spiritual condition of the nineteenth century.

In conclusion I would ask that some indulgence should be allowed to the shortcomings of a work produced in this part of the world. It is not so much that our literary stores and appliances are insufficient, as that there is a want of that ready help and advice and of that sympathy of pursuit which the European student can enjoy so plentifully.

THE UNIVERSITY, MELBOURNE,
Dec. 1888.



INTRODUCTION.

- I. *Analysis of the Play.*
- II. *Date of the Play.*
- III. *The Trilogy.*
- IV. *Manuscripts and Text.*
- V. *The Scholia.*
- VI. *Technical division of the Play.*

I. ANALYSIS OF THE PLAY.

Scene—Number of Chorus—Outline of the action—Ethos.

THE scene, which remains unchanged, lies in the meadow-lands about Lerna (v. 47), near the coast south of Argos and the river Erasinus (v. 988). In the middle of the stage is represented an artificial mound or natural knoll dedicated to the Gods of athletic games (v. 163), of whom Zeus, Apollo, Poseidon and Hermes are directly named (vv. 183—195). On the mound stand many (v. 196) large (v. 444) wooden images (v. 442) of these ἀγώνιοι θεοί. The mound itself, which with its images occupies a large space, slopes forward into the orchestra, and at its foot the θυμέλη represents a κανοβωμία (v. 196) of the deities of the place. The rest of the orchestra is a level expanse and serves as the ἄλσος of the same gods (v. 487).

The chorus of fifty Danaids in oriental attire (v. 209), with finely-worked robes (v. 409), forehead-bands (v. 408), and veils (v. 105), enter the orchestra from the passage on the right. They bear in their hands branches of olive wreathed with wool (v. 165), and as they advance the Coryphaeus recites the anapaestic πάροδος (vv. 1—40). How far their handmaids followed them at this point is very doubtful. Certainly they do not now take their stand with them (see v. 945), and if they are

visible at all (as *vv.* 922, 945 seem to shew they are), they must be either grouped at the entrance or inconspicuously seated in the part of the orchestra nearest to it.

The scene is eminently spectacular, and is therein suited both to Aeschylus' natural taste for pomp and also to the comparatively inartistic character of the early drama. (Cf. Arist. Poet. vi. 4 *πρῶτον μὲν ἐξ ἀνάγκης ἂν εἴη τι μῦρον τραγωδίας ὁ τῆς ὀψεως κόσμος*, and *ibid.* § 19, ἡ δὲ ὄψις ψυχαγωγικὸν μὲν ἀτεχνότατον δὲ καὶ ἥκιστα οἰκεῖον τῆς ποιητικῆς.) It seems unreasonable to doubt that there were fifty persons in the chorus. The legends invariably represent the Danaids as fifty. In *Prom.* V. 853 they are *γέννα πεντηκοντάπαις*, and in *v.* 292 of the present play Belus is called *πεντηκοντάπαις*. It is hard to conceive of a chorus of twelve (Weil) or of fifteen (Hermann, Böckh &c.) speaking of themselves as the fifty daughters of Danaus. The spectators would naturally look for fifty, and if an illusion were practised upon them they would desire to remain unconscious of it. Here they would have no illusion, but an offensive incongruity. Nor is there any difficulty in the way of so large a chorus. The *Supplices* is the earliest extant drama (see 'Date of the Play'), and as the original number of the chorus was fifty, and as fifty, if we may believe Pollux (iv. 110), continued to be the chorus down to the time of the production of the *Eumenides*, it is hard to see on what grounds the number fifty is denied to this play. The 'Menschengewimmel' of which Oberdick complains would really be no drawback, but the contrary. There is no thrilling action in the piece, and, despite its admirable poetry, it would have fallen flat as a drama if only twelve or fifteen Danaids had provided the spectacle. But with a chorus of fifty the case is different. To watch fifty persons performing their choric motions was to the Athenians of the time in keeping with tradition, it still had 'something to do with Dionysus'. As actors Danaus and Pelagus have *ῥήσεις* but little developed from the *ῥῆσις* of Thespis' single actor: the chorus is the centre of attraction. The 'Menschengewimmel' is therefore necessary, and as the play advances it grows more spectacular still, till it ends in a grand procession upon both orchestra and stage.

As the chorus enters, the fugleman recites the *πάροδος*: 'May Zeus receive his suppliants, who, to escape a hated union, have fled from Egypt to Argos, the home of their ancestress Io. O land and all its powers, receive the suppliant and spurn away the oppressor.'

Then arranging themselves in the orchestra they chant, with appropriate gestures and motions, and probably in *ἡμικόρια*, a lyric passage: 'Next we invoke Epaphus, offspring of Zeus and Io. From him we come, as we can shew. If any native hear us, our tones will remind him

of the sorrowing nightingale. This too is a manner of dirge. O Gods! side with justice against vice and violence. Give us sanctuary. The purposes of Zeus are inscrutable, we only know that his will never fails. Mortals, nay! gods, he lays low in their pride: human wantonness is putting forth new leaves; may he look to it. Thus, though untrained, do I mourn like any dirgewoman. As yet our flight has gone well: may the end be well. Great Father! deliver thy children, and thou, Artemis, thy hapless votaries. Else will we die, appealing from the Olympians to the nether gods. Then what will be the plea of Zeus for deserting his own?’

At this point Danaus, an aged (*v.* 151) and venerable (*v.* 291) man of Egyptian aspect (*v.* 475), shews himself upon the summit of the knoll, whence he is looking towards the left, *i.e.* inland towards Argos. He addresses the chorus (*vv.* 150—177): ‘Daughters, show prudence and trust in me. There is need. I see the dust of an approaching host. I see the armed host itself. I know not its mood, but it is best to seek sanctuary on this sacred mound in suppliant posture. And when they come, bear yourselves like modest suppliants. The Argives are quick to take offence.’

The Danaids obediently leave the orchestra and mount the knoll upon the stage, where they doubtless arrange themselves with much spectacular effect. As they advance they invoke the chief gods whose *βρότη* they observe (*vv.* 178—195). Some further advice from Danaus gives time for the Argive king an old man (*v.* 334), to arrive, attended by an escort of spearmen (*v.* 156). He enters from the left. ‘What group of foreign folk is this? No Greeks are thus bedizened. And why do ye come unheralded? Your boughs mark you as suppliants. Speak.’ (*vv.* 208—219.) To assure them of his right to ask he tells them how he is king of all Pelasgia. And here Aeschylus introduces one of his geographical and historical lessons, upon the extent of ancient Pelasgia and the derivation of the name Apia (*vv.* 223—244). ‘Now’ adds the king, ‘I have spoken for myself, it is your turn.’ ‘We are Argives.’ He finds it hard to understand how a people of such complexion can be Greeks. ‘Ye are more like Libyans, Egyptians, Amazons.’ (*vv.* 251—264). By a series of stichomuthic questions and answers on both sides (*vv.* 265—295) the Danaids convince the king of their pedigree from Io. They implore his protection, but from policy he hesitates. The discussion is well worked out (*vv.* 319—468): ‘Mighty king, we call to you as the wolf’s victim calls to the herdsman.’ ‘The risk to our country is great.’ ‘Themis avert it. Respect of the suppliant is the best of worship.’ ‘Tis a matter for my people, not for

me.' 'You are the people, for you are sole sovereign. Beware the wrath of heaven.' 'I know not what to do.' 'Remember the undying wrath of Hikesios.' 'But what if your cousins have a just claim?' 'Then will I rather flee the world over than fall into their hands. Choose for the just side.' 'I am no judge. I will not injure and offend my people.' 'Zeus helps the just. Why then fear?' 'This needs much pondering; there is but a choice of evils.' 'Ponder, but choose the cause of piety and pity. As you do, so shall you and yours be requited. Bethink you.' 'I have bethought me, and am on an evil coast. Yet all things may be cured except the shedding of kindred blood.' 'If you will give us no pledge, we will hang ourselves upon these very images.' 'O horrible! Pollution on one hand, bloodshed on the other! Yet the fear of the suppliant's God is greatest, and I decide for you. Old man, betake you with suppliant boughs to the city. Say nothing of me; perhaps the people will of itself espouse your cause.'

The king lends Danaus guides, who lead him away with his arms full of branches (*vv.* 460), which he is to lay before the various altars and shrines in the city (*vv.* 469—482). It is now time for the Danaids to resume their places in the orchestra in readiness for the next *στάσιμον*. It is for this purpose that the king bids them leave their boughs by the side of the statues while they themselves descend and move upon the level *ἄλσος*. By this means moreover the knoll is left with a picturesque effect. After some demur the chorus descends, and the king departs to summon the Argive assembly, so that the pity of individuals may have an opportunity of taking a joint practical shape.

There follows an eloquent chorus (*vv.* 503—578) opening with a prayer to Zeus that he will destroy the Egyptians and save themselves. The frantic flight of Io from Argos to Egypt is described. They tell of the birth of Epaphus, and as offspring therefore of Zeus they cry to him for help. 'And is he not almighty?'

Danaus returns alone (*v.* 579): 'All is well and more than well. The assembly was of one mind, thanks to the will of Zeus working through the eloquence of the king.' (*vv.* 579—603.)

As if the poet had in mind the saying *παντὶ μέσῳ κῦδος θεὸς ὥπασεν*, here in the middle of the play, comes the most beautiful lyric composition in Greek drama (*vv.* 604—688). It is a prayer for blessings upon the Argives, a litany for peace, health, concord, wisdom, fertility in men, flocks, herds, and the fruits of the field, and for gladness everywhere. And then, in a graver tone, as the means to attaining these blessings, a prayer that the Argives remain loyal at home, just in their

dealings with their neighbours, mindful of their religious duties and their ancestral traditions.

Meanwhile Danaus is once more upon the knoll (*v.* 692), gazing seawards. Turning to his daughters: 'Your prayers for the Argives are wise: but now look to yourselves; for I see the Egyptian fleet at hand. I know it well. It nears. It is close to shore. Be ready to take refuge here once more, while I seek help.' (*vv.* 689—712.) As he descends and is about to leave the stage his terrified daughters shriek: 'The Egyptians are savage, impious and beastlike; they care neither for god nor man.' Danaus endeavours to reassure them, and as he departs says 'There is time yet: the landing of an army is no easy thing,' (*vv.* 713—754.) The chorus, left to itself, chants the next *στάσιμον*. 'Would I could vanish under earth or into the sky. There is no escape. Yet rather death than these loathed embraces! Oh, for some high peak or precipice whence to dash myself: for in death there is no more sorrow. O, cry to heaven! Almighty father, shield the poor suppliant from the wicked pursuer.' (*vv.* 755—798.)

At this point the mss. become exceedingly corrupt. The development of the action is nevertheless plain. There enters from the right an Egyptian herald, accompanied by a number of mariners (for it is absurd to imagine one man proving so formidable to all the chorus or pretending to drag them away). At sight of him the Danaids call on each other to fly to the mound and the statues, and to these they cling in various attitudes of terror. He threatens and boasts, they implore and appeal to heaven (*vv.* 799—870). At last the Egyptians lay hands upon them and are about to drag them away by their garments and hair, when the king suddenly enters with his escort (*v.* 879). 'Sirrah! this conduct from a barbarian to Greeks! you will find yourself mistaken.' 'I claim my own. I care not for you or your gods.' 'Begone.' 'I go, but my masters shall settle this quarrel with you, and blood shall be the payment.' 'Nay, you and your masters shall find you have to deal with men.' (*vv.* 879—921.)

The herald and his men go off defiantly, and Pelasgus bids the Danaids take their handmaids and make their way to the city, where they will find homes freely offered. The chorus descend into the orchestra and prepare for the way. The king departs to the city to send Danaus, while the Danaids arrange themselves with their fifty handmaids in order of procession. These movements take some time, and the interval allows of the arrival of Danaus, attended by a body-guard of spearmen (*v.* 953). These upon the stage and the 100 persons in the orchestra combine to make a highly magnificent final spectacle.

Danaus (*vv.* 948—981) recounts the favours of the Argives and warns his daughters of the dangers and slanders to which their charms expose them. The play ends with an ἐξοδικὸν μέλος of two ἡμιχόρια, which however unite in a final prayer at *v.* 1030. 'Henceforth hymn we the gods of Argos, not of Nile. Artemis save us. Not that we forget Cypris, but that subtle goddess should be attended by Yearning and Persuasion, Music and the Loves. Yet I fear troubles to come. Still, fate is fate, and Zeus knows what is to be. Only we pray that he may deliver us as he did Io. May judgment side with justice.'

The character-drawing of the *Supplices*, though consistent so far as it goes, is for the most part little more than conventional outline.

Danaus combines the qualities which are looked for in the βούλαρχος πατήρ. He shews a calm discretion and a Polonius-like sententiousness befitting the former, and an affectionate authority befitting the latter, part of the character. He is πρόνοος but also εὐθαρσής. He sets a high value upon his own experience of life, and is generally of the same type with Oceanus in the *Prometheus* and with the chorus of old men in the *Persae*.

The character of Pelasgus is somewhat more fully delineated. He is a fitting representative of nominally absolute monarchy practically limited by public opinion (*vv.* 345 *sqq.*). This indeed was the only type of king likely to engage the sympathies of an Athenian audience at the time of the production of this play (see 'Date'), when the memory of the τύραννοι was still fresh. His manner is courteous but decided (*vv.* 491 *sqq.*). He is religious. He does not shirk his responsibilities, yet is cautious and anxious for the goodwill of his people. None the less on occasion he knows how to conduct himself royally and like a chivalrous Greek (*vv.* 879 *sqq.*).

The Danaids themselves, the virtual protagonists, are, after the manner of their sex, prayerful, trustful, despairing, grateful, reproachful, resolute as circumstances change. The character-drawing is in their case most true and natural, and fully makes up for the lack of colour in the rest. Yet even the rest are sufficiently elaborated for the poet's purpose, since οὐχ ὅπως τὰ ἥθη μιμήσονται πράττουσιν, ἀλλὰ τὰ ἥθη συμπαλαμβάνουσι διὰ τὰς πράξεις (*Arist. Poet. vi. § 10*).

The tone of the piece is altogether healthy and its moral clear. Its dominant note is self-restraint, ἐγκράτεια. It is full of warnings against ὕβρις, against ὑπίπυργοι ἐλπίδες, and against immodesty in look and talk. 'What a man sows that shall he reap' (*v.* 411). In sacred matters there is a καιρός, μηδὲν ἀγάζειν (*v.* 1029). εὐνομία, δίκη, εὐσέβεια—loyalty,

justice, religion—are the chief blessings of a state (vv. 646 *sqq.*). Thus early Aeschylus asserts in simple language the creed which he afterwards consistently promulgates, with more awfulness but less distinctness, in the *Prometheus*, the *Septem* and the *Oresteia*, a creed however which was not his alone, but which formed part of what has been aptly called the ‘catechism’ of contemporary Hellas.

The aristocratical leanings of Aeschylus are pretty clearly expressed in vv. 677—680, and his religious conservatism in the verses that follow.

It is impossible to know the man Aeschylus fully without this play. In it he unfolds himself more directly than elsewhere. He is more Hellenic, less Hebraic; more the *poeta*, less the *vates*. His moral lessons are here set forth in the touching language of prayerful women or the sage maxims of hoary counsellors, instead of being hurled forth in the thunder of the *Prometheus* or written in the crimson blood of the *Oresteia*. And there are not wanting those on whom the former mode of teaching makes a deeper impression than the latter.

II. DATE OF THE PLAY.

The evidence for the date of the *Suppliants* is wholly internal. There are those who, desiring to read a motive of contemporary history into every drama, seek to fix the date by connecting it with some period at which the foreign politics of Athens were specially concerned with both Argos and Egypt. Hence Böckh, Kruse, Müller and others assign it to the year 461 B.C., at which time (probably, though it may not have been till the following year—Grote is uncertain, *c.* XLV.) the Athenian fleet was engaged in Egypt and Athens was forming an alliance with Argos (Grote, *ibid.*). Yet neither in the case of Argos nor yet in that of Egypt is this connection probable. In history the Athenian fleet goes to fight *for* the Egyptians, who are in revolt against Persia: in the play all is hostility to Egypt. And in the matter of the Argive alliance the transitions of foreign policy were too abrupt, and confidence in a contemporaneous ally too unstable, to allow of a poet leisurely shaping out and composing a trilogy for the purpose of commending Argos.

If the political element is to be pressed, it were better to leave to one of the two, either Egypt or Argos, but a secondary place in the motive. We might well regard the Egyptians as representatives of orientals in general, and suppose an allusion to that threatened attack on Attica by the Persians which subsequently took place at Marathon. The words of v. 920 ἀλλ’ ἄρσενάς τοι τῆσδε γῆς οἰκίτορας εὐρήσετε would

strike the right note, if such were the reference. It should also be remembered that an Egyptian contingent was very prominent in the Persian fleet. And the prayer in *vv.* 34—37 for the destruction of the Egyptian fleet by a storm may not unnaturally be suggested by the fact that in the first attempt upon Greece, made by Mardonius (493—492 B.C.), the Persian fleet was entirely disabled by an extraordinary storm off Mt Athos, 300 ships and 20,000 men being lost.

Or if the reference is made to apply more specifically to Argos, we should look for an earlier date than 461 B.C. at which the good wishes towards Argos (*vv.* 604—688) are appropriate. Putting the play early on grounds of composition, we should not be very bold in understanding the prayer that ‘fire and sword lay not waste Argos and empty it of its men (*ἀνδρῶν κενῶσαι*)’ to refer to comparatively recent events, when Sparta had so devastated it (494 B.C. cf. *Hdt.* vi. 83 *Ἄργος ἀνδρῶν ἐχρηώθη*).

If we press either of these views it should be the former. Anticipation of attack from the east is uppermost, the reference to the past troubles of Argos is incidental. And it may be noted, as in keeping with this theory of the play, that the spirit of the piece is distinctly Panhellenic. There are no separate states Argos, Sparta, Athens &c., but one Pelasgia embracing all continental Hellas. If therefore the intent of the piece is political, it may best, I believe, be assumed that the play was composed in the year 492 or 491 B.C., when the oriental attack was anticipated; that in view of resistance Aeschylus wishes to evoke the Panhellenic sentiment or bring to remembrance the Panhellenic fact; and that the prayers for Argos refer on the one hand to the late sufferings of Argos in particular at the hands of Sparta, on the other to the harms that all Hellas meets with through its internal dissensions, which are in a manner *στάσις* rather than *πόλεμος*. To Aeschylus a war of Sparta with Argos is *ἐμφύλιος*.

I venture to think this view a probable one, though without maintaining that the political purpose was primary. A work of art is not written to the order of political circumstances. Shakspeare did not compose *Henry V.* because of a contemplated war with France, though he utilises his subject for the evoking of patriotic sentiments. At Athens dramatic competitions were regular and frequent, and the plays presented became numerous and varied. The poet's first requirement was a new and suitable subject for a trilogy: he must draw upon a myth, a legend, or on history, as in the *Prometheus*, the *Septem* and the *Persae* respectively. Aeschylus found such a subject in the story of the Danaids. And where else could he lay the scene but in Argos? And

who else could the pursuers be but Egyptians? The dramatisation of the incident is the first thing; the political lessons it may be made to convey by deft handling are but secondary. Those lessons I believe to be the lessons suggested above, more appropriate to the year 492—491 B.C. than to any other.

In regard to the evidence afforded by the composition, there are considerations which must occur to every reader. We cannot but observe: (i) the very subordinate part which ῥῆσις occupies; (ii) the spectacular nature of the piece, and the absence of action or true περιπέτεια; (iii) the faintness of the character-drawing in the case of persons not members of the chorus; (iv) the epic simplicity of the language and generally of the thought; (v) the peculiar beauty and simplicity of the choral odes.

All these are indications of early production. They point to a period of Aeschylus' literary life when (to consider these characteristics in the same order), (i) the relative position of chorus and actors was the contrary of that which they occupied at the time of the perfection of the drama. So far is this the case, and so obviously is the chorus protagonist, that it is the chorus and not Danaus who hold discussion with the king, though all are present at the same time:—(ii) the chorus consisted of 50 persons and the performance mostly of their chants and orchestral movements. This represents a stage of composition strangely inartistic as compared with that of the *Oresteia*:—(iii) the analysis of individual passion was not far advanced or considered: the actor is still only a sort of necessity, a means of connecting the plot, which does not centre upon him but upon the chorus:—(iv) the mind of Aeschylus had not passed into that condition in which, meditating on profound problems of destiny, and being in a state of exaltation, it clothes itself but imperfectly in language of a corresponding profundity or exaltation. It was a tendency with Aeschylus (as it is with Browning and was with Carlyle) to grow more obscure and contorted in style with advancing age. The terms *ἐνυμβαλεῖν οὐ ῥάδιος* and *κομποφακελορρήμων* could not have been applied, even by an opponent, to one who had always written in the style of the *Supplices*:—(v) the youthful mind of the poet was less gloomy, already indeed Hebraic in its fervour, but with much of the Hellenic lightness as yet. The theology of Aeschylus, says Keble, was in general '*maestior quodammodo*'. The *maestitia* does not appear in any marked degree in the *Supplices*.

These qualities, so characteristic of the early drama and of poetic youth, might perhaps count for little individually, but in the aggregate they form a great body of evidence, and, to my mind, place the work

considerably earlier than any other of those of Aeschylus now extant. In the *Septem*, for instance, besides the indications of darkening style, the part of the chorus is curtailed, and the character-drawing is stronger. In the *Prometheus*, which is generally placed early, the chorus is of little account, the problem of fate and freewill fills much of the poet's contemplation, the language, though grammatically simple, is more αἰθαλόστομος, the character-drawing is that of a mature conception.

On these historical and literary arguments I set the year 492—491 B.C. as the probable date of the play. The age of Aeschylus was 33.

III. THE TRILOGY.

The incompleteness of this drama is very apparent. No play (unless it be the *Prometheus*) ends so clearly with the suggestion 'to be continued'. The *Supplices* forms in fact but a dramatised prologue. The περιπέτεια is still to come. The *Agamemnon*, *Choephoroe*, and *Eumenides*, united with perfect art into one grand whole, are yet in a sense complete in themselves: each has its separate culmination of interest, a καταστροφή worthy of independent exhibition. Not so the *Supplices*. τραγωδία is μίμησις πράξεως σπουδαίας καὶ τελείας, μέγεθος ἐχούσης (Arist. Poet. vi. § 2), but the action of this play is not τελεία, nor has it μέγεθος. The repulse of the Egyptian herald cannot be a proper περιπέτεια i.e. ἡ εἰς τὸ ἐναντίον τῶν πραττομένων μεταβολή (Arist. Poet. xi. § 1).

Some editors imagine our play to have been the second of the trilogy, but there are two strong arguments against the supposition. (i) If another had preceded, it would have been altogether inartistic for the Danaids to repeat in this drama the story which had been told in the action of its predecessor. The present piece renders any previous chapter dramatically inconceivable. (ii) If, as seems entirely necessary, the trilogy embraced 'the beginning middle and end' of some great action (Arist. Poet. vii. § 2), it must have comprised the ultimate success of the Aegyptidae, the murder of them, and a special treatment of the action of Hypermnestra. If, however, the *Supplices* is the middle play, it is inconceivable that the marriage, the murder and the conclusion can have been compressed into the single remaining piece. Nor should the middle play fail in dramatic effect, as this certainly does.

As to what course was taken by the two following plays it is impossible to do more than guess. Aeschylus, like all poets, varies the details of a legend or myth to suit his immediate purpose, only keeping

generally to the traditional outline. The wanderings of Io in the *Supplices* are very different from her wanderings in the *Prometheus*. Danaus (cf. Danae) and his daughters are in some way connected with the much-prized water of πολυδάφινον Ἄργος, and a myth which had such a beginning was evidently capable of infinite variation in particulars. From Apollodorus (II. 1. 5), Pausanias (II. 19. 6), the scholiast on Eur. Or. 859 and other records, it appears that the sum of the various versions of the Danaid myth amounts to this, so far as concerns this trilogy. Danaus becomes king of Argos in place of Pelasgus, though why or how can only be guessed at. (Weil, Oberdick and others fancy that Pelasgus departed to his northern kingdom, perhaps through ill-success against the Egyptians. That he left in disgrace is out of the question, for there is nothing in the *Supplices* derogatory to Pelasgus, but quite the contrary. It is further possible that he fell in battle. We do not, however, know that Aeschylus did dispose of him in favour of Danaus at all.) In the conflict with the Egyptians it results either that the Argives are defeated, or else (Schol. Eur. *loc. cit.*) that recourse was had to arbitration and the marriage-claim allowed. In any case for Aeschylus the submission even to arbitration implies a virtual defeat of the Argives, who would otherwise be guilty of breaking a solemn promise. The Danaids, being compelled to marry their cousins, do so with the intention of killing them, acting under the advice of their βούλαρχος Danaus, and with the connivance of the Argive people. The murders take place, except in the case of Lynceus, who, being less ὑβριστής, is spared by Hypermnestra. For this act of disobedience, which leaves an enemy and avenger in the field, Hypermnestra is arraigned before a tribunal of Argives, where she is defended by Aphrodite herself and acquitted.

That the trilogy contained most of the foregoing matter is agreed, though it is hopeless and useless to speculate upon questions of detail.

Hermann guesses that the lost θαλαμοποιοί was the second play, and that it derived its name from the construction of the bridal chambers, the title referring to the Danaids themselves. The θαλαμοποιοί is named by Pollux (VII. 122), who quotes from it the corrupt

ἀλλ' ὁ μὲν τις Δέσβιον φατνώματι
κῦμ' ἐν τριγώνοις ἐκπεραινέτω ῥυθμοῖς,

—which is really all we know of it.

There was also a play of Aeschylus called Αἰγύπτιοι, about which we only know that it contained 'Zagreus' as a name for Pluto. It has been suggested that the *fragmenta incerta* δεινοὶ πλέκειν τοι μηχανὰς Αἰγύπτιοι and ἀπάτης δικαίας οὐκ ἀποστατεῖ θεός belonged to this second

play, and it is easy to imagine suitable contexts for these γνῶμαι. We must not, however, confound a guess with a scientific process.

The third play is with great probability supposed to have been the *Δαναίδες* (a name occasionally misapplied to the *Ἰκετίδες* e.g. Strabo v. 22), from which Hesychius quotes *καθαίρομαι γῆρας* (which reminds us of Danaus and his ὥστ' ἀνηβήσαί με γηραιὰν φρένα v. 585), and the scholiast on Pind. Pyth. III. 27 quotes the corrupt

κᾶπειτα δ' εἴσι λαμπρὸν ἡλίου φάος
ἕως ἐγείρω πρευμενεῖς τοὺς νυμφίους
νόμοισι θέντων σὺν κόροις τε καὶ κόραις.

Athenaeus XII. p. 600 adds the lines (= Aesch. *frag.* 45) ἐρᾷ μὲν ἀγνὸς οὐρανὸς τρῶσαι χθόνα κ.τ.λ., which are given as a speech of Aphrodite, and were probably spoken in defence of Hypermnestra.

The Satyric play was most likely the *Ἀμνμώνη*. For the story see Apollodorus II. 1. 5, Hygin. fab. 169, Ovid. Met. I. 283, Prop. II. 26. 47 &c. Amymone is one of the Danaids, who, while seeking water from Lerna (another fable of πολυδάμιον Ἄργος), is assailed by a satyr and delivered by Poseidon. The trident which Poseidon had hurled at the satyr produced three springs, one of which was called Amymone. Fragments of this play are σοὶ μὲν γαμείσθαι μόρσιμον γαμῆν δ' ἐμοί (from Ammonius), καῶγε τὰς σὰς βακκάρεις τε καὶ μύρα (Athenaeus xv. 690 c), and θρώσκων κνώδαλα (Hesychius).

On the whole the most probable course of the trilogy was thus: (1) the *Supplices*: (2) a play, name unknown, perhaps *Αἰγύπτιοι*, reporting the defeat of the Argives, and containing the deliberation and execution of the murder: (3) the 'Danaids', containing the trial of Hypermnestra. These were followed by the satyric play *Ἀμνμώνη*.

IV. MANUSCRIPTS AND TEXT.

The mss. containing the *Supplices* are four—

(i) Cod. Mediceus or Laurentianus, in the Laurentian library (xxxii. 9), containing Aeschylus, Sophocles and the *Argonautica* of Apollonius. A great part of the *Agamemnon* is missing from this ms. It is dated by the best authorities at about the beginning of the 11th century, and is probably the production of a Byzantine copying-house. It contains scholia in half-uncials by a somewhat better hand. This is called the second hand (*m*) by Vitelli, and many corrections by it will be found in the critical notes. There are further corrections and addi-

tional scholia by two hands of apparently the 14th century (*m'* Vitelli). The ms. is regularly quoted as M.

(ii) Cod. Guelferbytanus, assigned to the 15th century. The *Supplices* and *Oresteia* are in another and later hand than the rest.

(iii) Cod. Parisinus, assigned to the latter part of the 15th century.

(iv) Cod. Escorialensis, a paper ms. of the 16th century. The *Supplices* is the only part of Aeschylus which it contains.

The remaining mss. of Aeschylus (Marcianus or Bessarionis of 13th century, Florentinus of 14th, Venetus of 15th, Augustanus of 16th, and Farnesianus 14th (?)) do not contain this play.

It is usual to regard M as the parent of all other existing mss. of Aeschylus, and where the latter differ from M the divergence is put down to conjecture of their copyists. But Keck and others rather assume a common source for the Medicean and the rest than a filiation of the rest to the Medicean. As examples of readings in the *Supplices* in which mss. disagree we may take

69.	ηβαι M.	ἥ καὶ Guelf.
70.	ἑτοιμός M.	ἐτύμως (<i>sic</i>) Guelf.
73.	ἄρης M.	ἄρῃς Guelf.
530.	ὀρῶν M.	ὀρῶν Guelf. Esc.
	ὄρῶν (<i>m</i>).	
549.	τὰν δ' αὖ M.	τὰ δ' αὖ Guelf. (first hand).
595.	Ζηνὸς κότον M.	Διὸς κότον Guelf.
608.	ἀμέμπτων M.	ἄμεμπτος Guelf.
739.	κρείσσων ^{ους} M.	κρείσσονας Guelf.
766.	ἐν σαργάναις M.	ἐν ἀρτάναις Par.
767.	τῷδ' ἐχριμφθῆν χροῖν M.	τῷδ' ἐγχιμφθῆναι χεροῖν Guelf.
		τῷδε χριμφθῆναι Par.
		χροῖ Esc.
952.	φίλου ^{ως} M.	φίλους Guelf.
995.	θελεμὸν M.	θαλερὸν Par.
1000.	κυθρείας M.	κυθέρειος Guelf.
1031.	γάμου M.	γάμον Par.

Considering the number of cases of agreement in errors and peculiarities these divergences are not striking, and it can reasonably be urged that ἀρτάναις (766), τῷδε χριμφθῆναι (767), θαλερὸν (995) of Par. are emendations, the first two being right and the last not improbable. This, however, is of course incapable of proof. In *v.* 1031 γάμον of Par. is, I believe, the true reading accidentally preserved, whereas M

gives γάμον, by a corrupt adaptation to the erroneous ἀποστεροίη; though it may be argued on the contrary that γάμον of Par. really owes its origin to nothing better than attraction to the following accusative adjectives δυσάνορα δάιον, which stand in need of a noun. Turning to Guelf., it might appear that κρείσσοντας (739), ὀρών (530), φίλους (952) are conjectures, though the last is curious enough as a conjecture in the unemended context. κυθέριος (1000) might be put down as an attraction to γάμος, and ἀρῆς (73) as a sagacious correction; but it is not so easy to see how the correct τὰ δ' αὖ (549) came to be written, nor how ἄμεμπος (608) could be any attempt to emend ἀμέμπτων. If it be held that ἐτύμος (70) was a mistake in writing from dictation (οι and υ), then ἄμεμπος is a similar error for ἀμέμπτως (ω and ο), which implies a different reading to that of M. A very striking discrepancy occurs in v. 112, which is not to be disposed of so readily. If Guelf. be rightly reported, it gives ἐνγαῖρονις for the εὐγακόνις of M. The right reading is, I believe, σὺν, γὰ, γνοίης, and, if this be true, Guelf. cannot but point to an independent source. So v. 88 while M gives φρόνημά πως Guelf. gives φρονηματός 'sed το in π mutato' (Hermann). The true reading seems to be φρονήματ' οὐκ. v. 396 M has προδῶς Guelf. προδῶς, where προδοὺς is desired. v. 535 M has εἰσικνουμένου but Guelf. -η, the true reading being (see note) ἐγκυκλουμένα. v. 723 M gives ἐπὶ τάχει and Guelf. ἐπὶ τύχει, where ἐπιτυχεῖς is to be read.

These differences can hardly be put down to copyists' conjectures, nor can the difference in v. 112 and v. 723 be put down to miscopying. I am therefore at present disposed to think that Guelf. at least is not derived from M, and am doubtful whether Par. is so.

m appears to have been the διορθωτής, who had before him the archetype of M or some other older copy. This is proved by his insertion of the lines 497—499, which had been omitted in the copying. The tendency of his corrections is generally right, though his remarks (if they be his own) shew that he had no conception of metre. For instance v. 280 οἷστρον καλοῦσιν αὐτὸν οἱ Νείλου πέλας (πέδας M) he notes οἶμαι παῖδες, in v. 405 οἶμαι μήτι τλαίης where the scansion μήτι τλῆς is required, and in v. 907 he suggests ἴσως γ' αὐτὸς χ' οἱ ξυνέμποροι for the senarius. His metre being thus bad, it is clear that the correction v. 488 βέβηλον ἄλσος ἄν for β. ἄν ἄλσος comes from inspection of an older copy. His accentuation is also faulty e.g. ὁμαῖμον (428), ὄρων (530).

The note on v. 405 μήτι τλαίης for μήτι τ' αἰας of M might seem to indicate that his copy was in uncials (Λ for Α), but it is not impossible that he was making (or perhaps only recording) a conjectural emendation of value.

If we suppose, as we must, that the διορθωτής read his original copy carefully through, comparing the Medicean apograph with it and adding scholia and corrections, it will appear that the copyist of M was not so careless as has been supposed. There is no need to vent our choler on a scribe who misrepresented his original in so few instances as the writer of M seems to have done, even if we admit that all the changes made by *m* were actually the readings of that original, and that the writer of M did indeed misrepresent these. One token of his faithfulness to his copy is to be found in *v.* 65, where he writes φόλους. φόλους is of course wrong, but *m* does not correct it, and therefore presumably it was in the original. *m'* alters to the obvious-looking φίλους. But the true reading is φόβους, and we may be thankful to the writer of M for keeping close to his corrupt copy. It was not his business to emend or conjecture. Mr E. M. Thompson thinks M is copied from a not much older minuscule ms. If so, such a mistake as φόλους for φόβους might be made by the copyist of M and might also elude the vigilance of *m*, though it is probable that the minuscule archetype itself was a copy of another in minuscules, and that the corruption λ for β (quite possible in minuscules and only possible in them) was made at the time of that previous transcription.

Whatever the archetype of M may have been, it is at least certain that it was full of corruptions largely dating from very early times. The play of the *Supplices* had been transmitted from the time of its composition (1) with μεταχαρακτηρισμός, (2) through copies in *litterae quadratae* with confusions of e.g. A and Δ, T and I (= Z), through cursive uncials, and after circ. 200 B.C. with misspellings between ει and ι, ηι and ει, which misspellings advanced until in the imperial times they affected αι, and ε, οι and υ, ω and ο, η and ι, η and ε &c.; (3) through the later majuscule mss. with their confusing abbreviations and new forms, and ultimately into (4) minuscules, with confusions of η, β, κ, μ &c. Without doubt errors occurred in each stage of the transmission. At what period the uncial mistakes of the *Supplices* first occurred it is impossible to say definitely. Some of them no doubt are pre-Alexandrine, the most serious of them were apparently in existence before even the earliest of our scholia were written. Some on the contrary, from their obvious meaninglessness, must be comparatively late e.g. ἀρΟεντ' for ἀρΘεντ' (*v.* 2), θεΑκτορι for θεΛκτορι (1008).

Absolutely certain instances of uncial corruption in our play besides these two are κεΔσαι for κεΛσαι (15), εΟεν for εΘεν (59), δεΛπιδων (85), Δινουσινη for Δινουσινει (104), αναΙνευοι for αναΓνευοι (200), αιΔνης for αιΑνης (228), πεΔας for πεΛας (280), Δεξομενον for

Αεξόμενον (829), κΑΤω for κΑΥω (891). These have all been easily emended, but it is only natural to suppose that some considerable proportion of the corruptions still remaining are due to similar, but more complicated, mistakes in the reading of uncials: and if on examining the uncials it be found that by a slight and natural change in them not only a good sense but the desired sense can be restored to a passage; and if, when the correction is made, the passage gains in poetical value; then the correction may be accepted as at least fit for incorporation in the text of the particular editor who believes himself to have made the discovery. *Whether such a change, if palaeographically natural in itself, produces in the passage a great or a small change of meaning, is no real criterion of its boldness as a conjecture.* Thus in v. 125 κόρα, ἔχουσα σέμν' ἐνώπι' ἀσφαλές has a sense entirely different from that of κόρα, λέχους ἄσμεν' ἐν Ὠπιδι σφάλασα to which I emend it. I insert Λ after Α, read ΔΙ for Α, and redivide the words, and the boldness of this alteration is clearly to be measured, not by the shock it may give to a reader's previous conception of the passage, but by the amount of the literal change, presupposing the necessity of some change being made.

The more obvious of these uncial corruptions have been corrected, e.g. where Γ and Τ, Θ and Ο are interchanged, and where the corrupt letter either makes no Greek word at all or else one which is out of the question. There must be, however, many corruptions of a more intricate nature, in which two or more letters have from various causes and perhaps at various times been misrepresented; and in proportion to the number of letters so corrupted the difficulty of certain emendation increases. If one letter was changed another would frequently follow, and when Greek was a thing understood as well as copied, a copyist would not unfrequently read a whole word amiss, because of a considerable general resemblance and of the effect produced on his mind by certain prominent letters. Thus Cho. 734 Αἰγισθον ἡ κρατοῦσα τοὺς ξένους καλεῖν ὅπως τάχιστ' ἄνωγεν is surely not so scientifically altered to τοῖς ξένοις as it would be by reading ΤΟΥΚΤΕΓΟΥΚ for ΤΟΥΚΞΕΝΟΥΚ i.e. ἡ κρατοῦσα τοῦ στέγους (= ἡ στέγαρχος cf. γυνὴ τόπαρχος 664). This gives grammar and appropriate sense, since the servants of the house spurn Aegisthus as their master and recognise only Clytaemnestra. So in P. V. 795 the Graiae are spoken of as τρεῖς κυκνόμορφοι. κυκνόμορφοι cannot = 'swan-plumed', but must = 'swan-shaped', and this the Graiae were not. τρεῖς κυκνόμορφοι is most likely an error for τρεῖς κυκνόμορφοι i.e. τρεῖς ἰσχνόμορφοι 'lean hags' (Κ for ΙΚ).

In the present play among other instances I deduce from uncials the corrections ιο' Ἐονοταζόμενοι for τ' ὄνοταζόμενοι, 69 τελοϞενδοντες for

τελεονδοντες, 96 μεταλλους for μεταλγους, 148 αΓαν for αΤαν, 228 Αλλος for Αλγος, 355 εΑν for εΛειν, 460 τΟιουτους for τΕΤουτους, 535 εΓΚΥΚΛουμενα for εΙCΙΚΝουμένου, 876 αCεπτ' for αΕπτ', 927 CΥZYΓους for ΕΝΤΥΧους, 970 ανΕωσμένην for ανΘωσμένην.

Each succeeding editor who essays the correction of the MSS. must find his task harder. The more obvious blunders have been cleared away. They speak for themselves. The more difficult are left. They are perhaps also more plausible, so that the arguments which shake their authority must be less effective as against the possibility of their being right after all; and furthermore any attempt at restoration involves more changes or apparently bolder changes than those which make the critical fame of a Turnebus, Auratus, Canter or Bentley.

There are also in this play as in nearly all others many instances of that other kind of mistake, which arises not so much from simple confusion of one quadrate or cursive with another, as from an illusion suggesting a word of general similarity, *i.e.* from that form of inattention which results in the substitution of one word for another of quite different meaning but of similar shape and sound. The word or part of a compound so substituted is near enough to the true word to make it quite comprehensible how the mistake arose, while from its metrical impossibility or its irrelevance it shews that it is a mistake and nothing more. Certain instances already corrected in the *Supplices* are e.g. 93 τὸ θάλος for τεθαλώς, 317 πέφυκα for πέφρικα, 349 χρόνους for θρόνοις, 350 ἄλγος for ἄγος, 465 οἶκτος εἰσιδῶν for οἰκτίσας ἰδῶν, 480 ἀστίκτους for ἀστικούς, 528 Μουσῶν for Μυσῶν, 657 λόγους for λόχους, 674 μούσαι θεαί τ' for μούσαν θειάτ' &c.

In correcting such errors much caution is necessary. The corruption happens to be a Greek word and may by accident have some sort of sense in the place which it has usurped, and by sacrificing much point or attributing some far-fetched significance we may manage to interpret it. There is plainly no certain criterion for such cases. If an editor can in any way construe a passage and extract a meaning he is bound not to conceal the fact from himself or his readers. The decision as to whether he shall alter the suspected word or not must depend upon his discretion, upon a preponderance of considerations. According to the extent of that preponderance he will retain the word in the text and challenge it in the note, or displace it from the text and justify the action in the note. Of emendations of this kind in the present edition are 50 χρόνου for λόγους, 65 ποιμαίνουσα for δειμαίνουσα, 121 με δάμαρτος for μέγα ματρός, 186 Ἴνιν for ὕρνιν, 195 ἀλλ' εὔρεθεις for ἐλευθέρους, 211 τὸ πᾶν for τόπων, 219 τορόν τι for παρόντι, 222 ῥήτορ' for τηρόν, 231 Χαόνων

for Παιόνων, 268 τῆς δηχθῆναι for τις μιχθῆναι, 380 ποθέν for πόλει, 422 προειμένων for πορθομένων, 427 μείλιγμα for ἄλγεια and κἀντικηλητήρια for κάρτα κινητήρια, 481 κἀν ξυμβολαΐσιν for καὶ ξυμβόλοισιν, 568 ἔξοχά που for ἐξ Ἐπάφου, 723 ἐπιτυχεῖς σκοποῦ for ἐπὶ τύχει κότῳ, 729 ἀλλόφρονες for δολόφρονες, 734 βέλη for σέβη, 739 τρὶς for τοὺς, 752 τηροῦσα for ταρβοῦσα, 762 σκέπαρ for κέαρ, 766 στόχου for χρόνου, 851 ἀπογράφειν for ἀποτρέψειν, 883 ὀρθώσας φανεῖ for ὠρθώσας φρενεῖ (*sic*), 892 μάθοιμ' ἂν for ἄγοιμ' ἂν, 903 βλάβη for λαβῇ, 969 καὶ σώματα for καρπώματα, 1034 καταστάσιν for κατασχέθων (*sic*).

Errors in the division of words are too common to require comment. Clear instances in the *Supplices* are 30 δεσμὸν for δ' ἔσμὸν, 176 εἶξεν ἡ for εἰ ξένη, 233 τᾶπειτα δὲ for τὰπὶ τάδε, 585 ἂν ἡβήσαιμι for ἀνηβήσαι με, 601 ἔκλαναν εὐκκλητῆρος for ἔκραν' ἄνευ κλητῆρος, 690 μῆτρεις αἰὲ for μὴ τρέσητ'.

There are many places in Aeschylus which still remain to be corrected by a rectification of division. Thus Cho. 715 αἰνῶ δὲ πράσσειν ὡς ἐπευθύνῳ τάδε, I should emend to ἐπ' εὐθύνῳ 'as in the presence of an overseer'. So Cho. 605 μῆσατο πυρδαῇ τινα πρόνοιαν read πυρδαῇτιν ἀπόνοιαν, and S. c. T. 434 for στομαργός read στόμ' ἀργός.

In this edition are introduced changes of this kind in e.g. 97 τοιαυτ' ἀμαθὲ ἀμελέα for τοιαῦτα πάθεα μέλεα, 121 με δάμαρτος for μέγα ματρός, 249 σπέρμα τ' for σπέρματ', 986 ἄστνδ', ἄνακτας for ἀστνάνακτας.

The flexion-endings are frequently wrongly given e.g. 6 δημηλασίᾳ (-αν), 43 ἐπιπνοίαις (-ας), 61 φιλοδύρτοις (-ος), 587 λόγων (-ον), 666 πᾶσα (πάσα), 909 λόγοις (-ος), 1011 ἐπίπνοιαί (-ας). An examination will shew that most of these are not mere errors of copying due to compendious signs, but are errors of shallow reading, being assimilated to an agreement with the nearest word. We need not accept as authorities on Greek cases persons who could write of οὐτιν' that it is οὐτινι, or of χεῖρ' (735) that it is χεῖρι τὸ ἐντελές.

In the matter of lacunae and transpositions very little sound work can be done. There is no more slippery business than that of re-arrangement. Experience proves that the re-arrangements made by one editor are entirely unsatisfactory to another, and it is frequently found that the ms. order will vindicate itself all at once in the most striking manner. I trust the commentary and translation will make some favourite transpositions in the *Supplices* appear not only unnecessary but positively wrong (see especially *vv.* 181 *sqq.*, 902 *sqq.*, 966 *sqq.*). That there are omissions and lacunae in the play is certain (see *vv.* 287, 335, 554), but I believe them to be very small, and no more than are indicated in the text here offered.

Of interpolations I find none, and could wish that less misdirected ingenuity were displayed by the learned Germans in this department of criticism.

V. THE SCHOLIA.

The scholia of the *Supplices*, rather scanty in number, are of two kinds. Some are certainly very old as compared with M, others are comparatively modern. The former, which date from Alexandrine times and are selected from the *ὑπομνήματα* of the Alexandrine philologists, are occasionally valuable: the latter, which are to be ascribed to the later Byzantines, are largely erroneous, not to say inept. In neither case can anything more definite be said of the date of composition, nor is there always a certain means of distinguishing the two classes, unless we refer to the later period all that are useless or shew a barbarous conception of language and metre. Of the earlier and more concise scholia of Greek mss. in general it may be said (i) that the composers of them had access to a large literature now lost, (ii) that they had before them a text more pure than ours or than any text which is likely to have been the immediate predecessor of ours.

It is, however, easy to set too high a value upon these annotations both in point of antiquity and of textual authority. And it is easy to misread the scholia themselves. Often when they at first sight appear to indicate some other reading than that of the text, they prove on closer examination to be attempted explanations of that very text. As regards Aeschylus in particular it must be premised that he was not a favourite subject of Alexandrine comment. The *interpretatio poetarum*, which was the function of Alexandrine Grammarians, embracing criticism history and knowledge of the language (see Oberdick *Introd. Suppl.* § 11), could not, one would think, have been better employed than upon our poet. Yet he appears to have been comparatively neglected. Certainly, however, there must have been much more comment upon him than we possess; for the writer of our older scholia can scarcely have thought these sufficient to explain all that required explanation to his contemporaries. In culling notes from the collected *ὑπομνήματα* a *διορθωτής* would probably put into the margin of the archetype of M only such as seemed to him to correspond to ascertainable places in the text before him, while in all probability more important observations, which if reproduced would have indicated a divergence of reading, were

left out from apparent want of fitness. Yet, even so, the text on which the oldest scholia were based must have been itself very corrupt, since many of the extant excerpts vouch for the existence at that time of present readings which are necessarily corrupt. Because a scholiast, even an Alexandrine, indicates the text now extant, it is not to be assumed that the reading is therefore warranted sound: the fact may only prove that a corruption is old. And, on the other hand, where the scholia indubitably shew a different reading, we are not sure that the following may not have been the case. From an early original A may have been derived apographs B and C, which differed here and there through faults of copying. Each copy had its descendants, which met with varied fates. A descendant of B may have come into the hands of the Alexandrine scholiast, while a descendant of C became at Byzantium the parent of the Medicean. A note transferred to the margin of the Medicean from a commentary on a descendant of B, may indicate a different reading, but it cannot, except for its inherent value, prove it a better or truer reading.

Such as they are, the scholia of the *Supplices* contain explanations of words, of the order and construction, short comments on points of geographical or mythological allusion, comments on the sense, and quotations in illustration. These, though frequently erroneous, do, I maintain, shew that their composer had before him substantially the same text as ours. Rarely the evidence is to the contrary, e.g. *v.* 106 ἐπιδρόμῳ πόθι θάνατος ὅπηι (M), where the scholiast has ὅπου δὲ θάνατος ἀπ᾽ ἧ. (The true reading I give as ἀν᾽ ἧ.) In *v.* 133, where M has *τονταιον* and ζτ in the margin, the scholiast has τὸν καταχθόνιον Ἄιδην, which practically proves that he read τὸν γάϊον. So far as we can judge from the scholia actually extant on the *Supplices*, the cases in which they thus fairly indicate something different from the text of M are very few in proportion to those in which they plainly shew the same corrupt text as ours.

There are many places in which editors have been mistaken in supposing that the scholia point to a different reading. We may examine a few of them.

v. 71. πέλοιτ' ἂν ἔνδικοι γάμοις M. The schol. says ἐπὶ τοῖς νεομισμένοις καὶ δόξασιν ἡμῖν, on which Paley remarks 'ἐνδίκους legebat'. If so, why the note at all? It is written on γάμοις only, which to the mind of the scholiast required some qualification to prevent the sentiment from appearing a contradiction of the context, in which the Danaids have been deprecating *forced* marriage.

v. 208. ἀνέλλῃνα στόλον M. τὸν οὐχ Ἑλλῃνα κατὰ στολήν schol.

This is supposed by Hermann to shew that he read ἀνελληνόστολον. That this is the true reading is altogether probable, but the scholiast did not read it. Rather he was explaining the *construction* by means of κατὰ, and he wrote στολήν as an explanation of στόλον, which commonly has quite another sense.

v. 511. παλαίφατον M. πολυβόητον schol. 'Falsam scripturam πολύφατον interpretari videtur' Paley. Why press each syllable so mercilessly? An 'old world tale' is an oft told and far-known tale, and the explanation, though inexact, is not an unnatural one.

v. 161. ὡμῇ ξὺν ὀργῇ τόνδ' ἐπόρνυται στόλον M. τὸν πρὸς ἡμᾶς στόλον μετὰ ὀρμῆς ποιεῖται schol. Oberdick says 'the scholiast read therefore ἡμῖν ξὺν ὀρμῇ'. To me it appears that in such a case the note is aimless. The fact is the schol. is simply explaining the cognate accusative, thus: ἐπόρνυται (= μετὰ ὀρμῆς ποιεῖται) τόνδε (= τὸν πρὸς ἡμᾶς) στόλον.

This method of interpreting the scholia, a method which presses every syllable of the comment into a scrupulous representation of a separate equivalent something in the text, seems an unnatural method. The scholia were exegesis, but not therefore syllabic paraphrase. If the comment on γὰρ, ἔνδικον σέβας (755) is ἦν δικαίως πάντες σέβουσι it is not good criticism to change ἔνδικον to πάνδικον because of πάντες. The scholiast asked himself 'what is the meaning of ἔνδικον σέβας?' and he replied 'a σέβας worthy of all acceptance as such'. It is hard to see how he could otherwise have expressed this answer. He would probably have made no note at all upon πάνδικον σέβας.

It would seem that editors have read the scholia not as explanatory notes for the readers of the time, but as if they had been written expressly to shew to future ages what reading the annotator had before him. The scholiast never imagined himself to be incurring such a responsibility. Nor can editors be consistent in this process. v. 380 τί τῶνδ' ἐξ ἴσου ῥεπομένων μεταλγείς τὸ δίκαιον ἔρξαι the scholiast has εἰ ὁ Ζεὺς τὸ ἴσον φυλάττει, but though φυλάττει has nothing corresponding to itself in ῥεπομένων no one attempts to emend the text, nor have I seen any attempt to correct φυλάττει to e.g. ταλαντεύει.

Occasionally the scholia themselves require correction. I find no certain instances in the *Supplices*. That on v. 138 is quite sound (see note *ad loc.*). At P. V. 755 I think πύλωμα should be read for πλήρωμα. But it is on all accounts necessary to protest against that style of criticism which, missing the point of a word in the text and finding that word borne out by the scholiast, goes so far as to alter both text and scholion. Thus in v. 477 φύλαξαι μὴ θράσος τέκη φόβον (which is sound;

see note) is explained (wrongly) by *μὴ θαρσύνσας μόνος ἀπελθεῖν φοβηθῶ ὑπό τινος*. It is hard to agree with the critic who makes the double-barrelled alteration of *φόνον* in the text and *φονευθῶ* in the note.

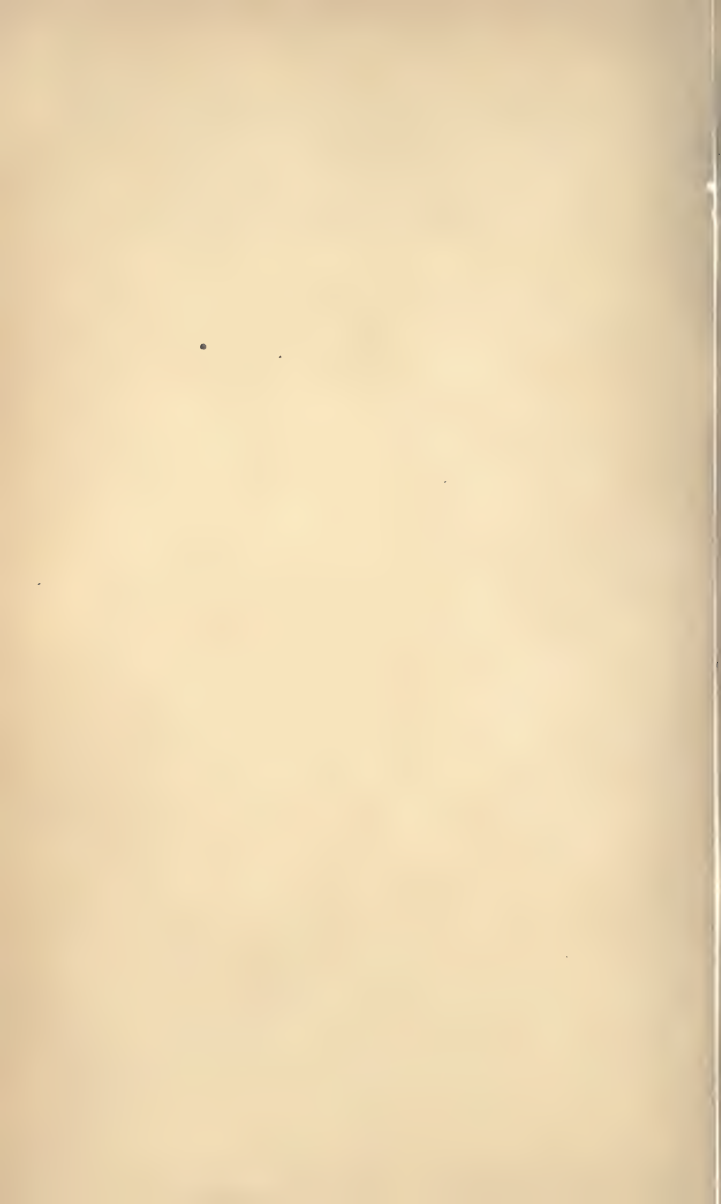
VI. TECHNICAL DIVISION OF THE PLAY.

vv.	1—40.	πάροδος.
	41—149.	στάσιμον α'.
	150—502.	ἐπεισόδιον α'.
	503—578.	στάσιμον β'.
	579—603.	ἐπεισόδιον β'.
	604—688.	στάσιμον γ'.
	689—754.	ἐπεισόδιον γ'.
	755—798.	στάσιμον δ'.
	799—985.	ἐπεισόδιον δ'.
	986—1041.	ἐξοδος or ἐξοδικὸν μέλος.

In the case of so early a piece as the *Supplices* the ordinary technical terms must not be pressed too rigorously. They were made for the poet, not the poet for them; and it is scarcely to be supposed that all the terms of the perfected tragic technique should fit the earliest extant play exactly in the narrow sense in which later critics applied them. As an art evolves itself it tends to adopt more conventional forms. Yet even when tragic composition was much more systematized many variations were permitted. There was for instance no binding rule that a play should have a prologue in senarii. In the *Persae* the argument says *προλογίζει χορὸς πρεσβέων*, i.e. the anapaestic *πάροδος* is itself a *πρόλογος*. In Sophocles' *Electra* there is no technical *πάροδος*, but a *κομμός* instead.

The arrangement given above differs materially from that of Oberdick, and no less from that of H. Freericks (*Disput. Inaug. De Aesch. Suppl. Choro* 1883), whose arguments I have carefully considered. Both give vv. 799 to end as *ἐξοδος*, on the ground of Aristotle's definition *ἐξοδος μέρος ὅλον τραγωδίας μεθ' ὃ οὐκ ἔστι χοροῦ μέλος*. But our play actually ends in a *χοροῦ μέλος*, and the Aristotelian definition of *ἐπεισόδιον* as *μέρος ὅλον τραγωδίας τὸ μεταξὺ ὅλων χορικῶν μελῶν* is at least equally applicable to vv. 799—985. It is clear, however, even from etymology, that Aristotle's definitions both of *ἐπεισόδιον* and *ἐξοδος* are wholly empirical and do not state the essence of the matter. I find it

incredible that the arrival of the Egyptian herald, his attempted seizure of the Danaïds, the return of the king, and the herald's dismissal, can belong to an *ἐξόδος* in any sane sense of the word. Is almost all the real action of the piece to be called *ἐξόδος* rather than *ἐπεισόδιον*? The truth is that in defining *ἐξόδος* Aristotle did not take into account cases in which a processional *ὅλον χορικὸν μέλος* might itself end the play.



CORRIGENDA.

The Editor regrets that through his inability, for geographical reasons, to give immediate personal attention to the passage of this work through the press the following *errata* remain to be corrected.

- | | | |
|------|------|---|
| Page | 4. | Commentary, 1st col. l. 36, for 'not διαν' read 'not διαν' |
| ,, | 6. | Critical Notes, l. 3, for dat. read dat |
| ,, | 11. | ,, ,, for σφετεριζόμενον read σφετεριζόμενον |
| ,, | 34. | ,, ,, l. 7, for πνοῖς cod. read πνοῖς Esc. |
| ,, | 37. | ,, ,, l. 2, for ἀσφαλεί read ἀσφαλῆας |
| ,, | 37. | ,, ,, l. 4, for edd. read emendavi |
| ,, | 47. | Commentary, 1st col. l. 30, for σύγγοιτο read συγγοῖτο |
| ,, | 50. | Critical Notes, l. 2, for σύγοιτο read σύγγοιτο |
| ,, | 59. | Text, l. 3, for δι' read δι' |
| ,, | 65. | Commentary, 1st col. l. 19, for πρόσως read προσως |
| ,, | 68. | Critical Notes, l. 4, for ἀστυγείτονα read ἀστυγείτονα |
| ,, | 70. | ,, ,, l. 5, for τὰμπελάγματα read τὰμπελάσματα |
| ,, | 71. | Commentary, 2nd col. ll. 6 and 10, for τὰμπελάγματα read τὰμπελάσματα |
| ,, | 81. | ,, 1st col. l. 29, for αὐτῶν read ἀστῶν |
| ,, | 90. | Text, l. 1, place comma after κολυμβητήρος |
| ,, | 96. | ,, l. 2, for μετεμπλήσαι read μετεμπλήσαι |
| ,, | 96. | Commentary, 1st col. l. 27, for μετεμπλήσαι read μετεμπλήσαι |
| ,, | 161. | Critical Notes, l. 19, for ὀλωλναῖ read ὀλωλνῖα |
| ,, | 164. | ,, ,, l. 4, for ἡμαγμένον read ἡμαγμένον |
| ,, | 165. | Text, l. 3, for ἰοτᾶτ' read ἰοτᾶτ' |
| ,, | 165. | Commentary, l. 17, for ἰοτᾶτ' read ἰοτᾶτ' |
| ,, | 166. | Critical Notes, l. 2, for esset read esse |
| ,, | 168. | ,, ,, l. 4, for ἀέραισιw read ἀεραῖσιw |
| ,, | 171. | ,, ,, l. 4, for 'Ἰκέτισι read 'Ικετίσι |
| ,, | 172. | ,, ,, l. 5, for δοκοςάχ read δακοςάχ |
| ,, | 175. | ,, ,, l. 1, for ταμ' read τᾶμ' |
| ,, | 175. | ,, ,, l. 4, for ἀγαμ' read ἀγοιμ' |
| ,, | 177. | ,, ,, l. 3, for χαῖ read χοῖτ |
| ,, | 194. | Text, l. 2, for περισμένοισ read περισμένοις |
| ,, | 217. | Translation, l. 8, for time read tune |
| ,, | 219. | ,, l. 3, for food read good |
| ,, | 222. | Index, l. 8, for ἀπειρέδακρυς read ἀπειρόδακρυς |



ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

¹ ΔΑΝΑΟΣ.

ΠΕΛΑΣΓΟΣ (ΒΑΣΙΛΕΥΣ ΑΡΓΕΙΩΝ).

¹ ΚΗΡΥΞ.

¹ The parts of Danaus and the herald were probably taken by the same person.

ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΔΕΣ.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

Ζεὺς μὲν Ἀφίκτωρ ἐπίδοι προφρόνως
στόλον ἡμέτερον νάϊον ἀρθέντ'
ἀπὸ προστομίων τῶν λεπταμάθων

2 ναῖον ἀρβέντ' M, correxit Turnebus. 3 ἀποπρὸ στομίων Abresch. λεπτομαθῶν sine articulo M. λεπτοβαθῶν Victorius. τῶν λεπταμάθων Stanley, qui tamen vix vidit quas potissimum ob causas id verum sit. Vulgo recipiunt Pauwii

1. Ζεὺς. *Ab Iove principium.* The play is full of the supreme godhead of Zeus in various avatars (σωτήρ, ἰκέσιος, κλάριος, κτήσιος, ξένιος, ἀγώνιος). Cf. *vv.* 26, 76, 119, 180 sqq., 360, 416, 458, 503 sqq., 571 sqq., 603, 606, 650, 791, 862, 1003, 1015. It also ends in Zeus, *vv.* 1030 sqq. Cf. Theoc. xvii. 1 ἐκ Διὸς ἀρχώμεσθα καὶ ἐς Δία λήγετε, Μοῖσαι. In a drama of suppliants this prominence is especially natural, and in any case is a marked feature of Aeschylean theology.

Ἀφίκτωρ. *ἰκετῶν ἔφορος* Schol. ἀφίκτορα τὸν ἰκέσιον Δία Hesych. In *v.* 215 ἀφικτῶρων = *supplicum*. Similarly *v.* 457 Ζητὸς ἰκτῆρος, while elsewhere (*e.g.* Soph. O. T. 185) ἰκτῆρ = ἰκέτης. Eum. 441 προσίκτωρ = *supplex*, while *ibid.* *v.* 120 (if the reading be correct) προσίκτηρες = *supplicum tuentes*. These words, though with the termination of the agent, are made to follow the analogy of the adjectives ἰκέσιος, ἰκετήσιος, προστρώπαιος, which, more naturally, relate to either

suppliant or protector. There is, however, also an assimilation to titles like Σωτήρ, Νεμέτωρ.

2. νάϊον ἀρθέντ', rightly joined by Hermann at the demand of rhythm and sense alike. The point lies in the manner, distance and danger of their coming. The adjective is necessary, since *αἶρεω* is used of land as well. Cf. Thuc. II. 12, Hdt. IX. 52, &c.

Either ἀρθέντα or ἄραντα might be used. Herodotus prefers the passive, *e.g.* I. 165, I. 170 ἐκέλευε κοινῶ στόλῳ ἀερθέντας πλέειν, of which the presupposed active is found in *e.g.* Agam. 45 στόλον Ἀργείων χιλιοναύτην τῆσδ' ἀπὸ χώρας ἦραν.

3. προστομίων. The Scholiast says τινὲς τῆς Φάρου Αἰγύπτου προπάροιθε γὰρ ἔστιν ἄμεινον δὲ τὰ στόμια ἀκούειν πλεοναζούσης τῆς πρό. διὰ γὰρ τοῦ Ἡρακλεωτικοῦ στομίου τὴν φυγὴν ἐποιήσαντο; *i.e.* there is a dispute whether προστόμια is the "land before the mouths" or the

Νείλου· Δίαν δὲ λιποῦσαι
 χθόνα σύγχορτον Συρία φεύγομεν
 οὐ τιν' ἐφ' αἵματι δημηλασίαν

(5)

5

λεπτοψαμάθων. 4 διαν δὲ λειποῦσαι M. Inter ei et i cuiusvis satis periti est arbitrium. διαν δ' ἐκλείπουνσαι Seidler, Hermann, male se habentibus particip. praes. et versu spondaico. 5 σύνχορτον M. 6—7 δημηλασίαι et γνωσθεῖσαι M. Illud corr. Auratus, hoc M. Schmidt. δημηλασίαν γνωσθεῖσαι plerique.

mouths themselves. The Scholiast rightly rejects the former, but does not sufficiently regard the **προ-** προστόμια are the “fore-mouths”, i. e. the outmost land at the mouths, and perhaps also the mouths that Nile pushes *forwards* (by the πρόσχωμα of Prom. Vinct. 847). The Danaids would indeed sail from the Heracliot mouth, on which Canobus the city of Epaphus stood, but it should be borne in mind that, according to Greek navigation, their voyage would be a coasting one by Syria and Asia Minor. This is important for *vv.* 840 sqq.

τῶν λεπτοψαμάθων. Either this or Pauw's **λεπτοψαμάθων** is required. The choice is not at first sight easy, but (i) the omission of ΤΩΝ (or written compendiously) after -ΙΩΝ seems easier than the omission of ΨΑ: (ii) **ἄμαθος** rather than **ψάμαθος** is used of sandy soil. In Hym. Apoll. 439 **ἄματοι** are “dunes” like those in question here. From *v.* 32, **χέρσῳ τῇδ' ἐν ἄσῳδει**, the epithet is seen to contrast the Canobic with the Lernaean soil. There is obviously more point in comparing the ordinary *terra firma* of the two places, than in mentioning a special fineness of the sea-sand (**ψάμαθος**).

Aeschylus is fond of giving descriptive geographical lessons.

For the fineness of the Nile-sands Pauw quotes Pliny N. H. xxxv. 13, 47 *harena tenuissima e Nilo*.

4. **Δίαν**, not **διαν**. Owing to the oracle of Zeus Ammon the whole region was regarded as holy to him. Its fertility also gave it the name of enjoying his special blessing. Cf. Pind. Pyth.

iv. 56 **Νείλοιο πρὸς πῖον τέμενος Κρονίδα**, Pyth. ix. 57 **Διὸς ἔξοχον πότι κἄπον** (i. e. Libya). Inf. *v.* 557 **Ιο** arrives at Δίον **πᾶμβοτον ἄλσος** about the Nile. The adjective stands first as bearing upon their appeal to Zeus.

λιποῦσαι. The aorist is absolutely necessary. Cf. Pers. 18, 155, S. c. T. 80, P. V. 299, 732, 736, Ag. 1034, Eum. 9. **φεύγομεν** is not a “panoramic” present, but a virtual perfect.

The use of a paroemiac verse without appreciable pause in the sense is not found in any other play of Aeschylus (unless perhaps Agam. 66), but occurs again three times in this, viz. *vv.* 13, 33, 942. It would be easy to force all these into shape by e. g. *v.* 13 **ἄχέων** (part.) **περ ἐπέκρανεν**, *v.* 33 **ταχυηρέτω**, *v.* 942 **τὰ λῶστ' αἰεῖ**; and here we might read **Δίαν δ' αἰδὲ λιποῦσαι** (cf. S. c. T. 1068), supposing **δαῖδε** to have become **δεδε** and thence **δὲ**. It is safer, however, to regard such abrupt paroemiatics as an earlier use of our poet.

5. **σύγχορτον Συρία**. Cf. Hdt. II. 12 and II. 158 (**ἀπὸ τοῦ Κασίου ὄρεος τοῦ οὐρέζοντος Ἀγυπτῶν τε καὶ Συρίην**). **σύγχορτος** implies the running of territories into each other without a marked natural border, such as a large river or mountain range. Cf. Eur. Andr. 17, Frag. 179, H. F. 371.

6—7. Editors agree in reading **δημηλασίαν**, since **οὐτῶν** = **οὕτωι** is an impossible elision, and **γνωσθεῖσαι** with dative equally impossible. But the accusative is generally joined to **γνωσθεῖσαι** (= **καταγνωσθεῖσαι**) and **φεύγομεν** left to stand alone, “we are exiles”. Such a

ψήφῳ πόλεως γνωσθεῖσαν,
ἀλλ' αὐτογέννητον ἀλύξανδρον,
γάμον Αἰγύπτου παίδων ἀσεβῇ

(10)

ἐξωσθεῖσαι Newman. 8 αὐτογέννητον φυλαξάνοραν M, sed la in rasura et in marg. γρ. φυξάνοραν. Credo, super ἀλυξ scripto φυξ, conflatum φυλαξ in textum irrepsisse. αὐτογενῇ τὸν Turnebus. ἀλλ' αὐτογενεῖ φυξανορίᾳ Weil, Wecklein, alii, post Bambergerum. αὐτογενῇ φυξανορίαν Paley. Aliquamdiu arridebat αὐτογνώτων, sed vix opus est mutatione. 9—10 τ' ὀνοταζόμεναι M. Audacius secludit Paley. Molestum τ' delens verbo nimis delumbi maiorem vim simul reddidi.

use of γινώσκειν is without support. γινώσκειν δῖαιταν or κρίσιν is Greek (cf. Dem. 903), and therefore δῖαιτα or κρίσις γνωσθεῖσα is also Greek. But in καταγινώσκειν τινὸς φυγὴν (of the penalty) the essential element is the κατα-. If it be urged that γινώσκειν τινί τι is possible, and that this may be represented in the passive by γινώσκεισθαι τι, it must be replied that the dative after the active becomes the nominative of the passive only when the dative is the case governed by the verb, not when it is the *dativus incommodi*. ἐπιτρέπω (πιστεύω) τινί τι becomes ἐπιτρέπομαι (πιστεύομαι) τι, but γινώσκω τινί τι does not therefore become γινώσκομαι τι. In Ag. 1412 δικάζεις φυγὴν ἐμοί does not prove a possible ἐδικάσθην φυγὴν. No such passive instance of δικάζειν, κρίνειν, γινώσκειν is quoted for this passage. Cases in which γινώσκειν and καταγινώσκειν have been hastily regarded as synonymous prove on trial to establish the difference. Cf. Dem. c. Apol. 903.

It is best therefore to read γνωσθεῖσαν, for which there are the further arguments (i) that it balances the adjectives in v. 8, (ii) that it gives φεύγομεν a stronger and more rhythmical construction, with which cf. Plat. Legg. 871 D φευγέτω ἀειφυγίαν, Arist. Ran. 247 χορείαν ἐφθεγξάμεσθα, Plat. Rep. 410 B γυμνάσια πονεῖν. δημηλασίαν = φυγὴν δημήλατον.

6. ἐφ' αἵματι. With the verbal δημηλασίαν, as position shews. The words ψ. π. γνωσθεῖσαν are a further qualification.

Homicide is a frequent cause of banishment (Dem. Mid. 548 φεύγειν ἐφ' αἵματι); hence the qualification here and in v. 170 τάσδ' ἀναιμάκτους φυγὰς.

8. The lexicons reject αὐτογέννητος in favour of αὐτογενής or αὐτογέννητος. ἀγέννητος, however, is common enough in a sense not distinguishable from that of ἀγέννητος, and αὐτογέννητος "a nobis ipsa (or a se ipsa) orta" should be above suspicion. For the source of the misreading see critical note. φυξάνορα is of course metrically impossible, violating the rules of synapheia. For the form ἀλύξανδρος cf. Ἀλέξανδρος, ἔλανδρος (Ag. 671), ἀρπάξανδρος (S. c. T. 776).

The Scholiast's note, evidently referring to the reading φυξάνορα, is γάμον φυγὴν ἀνδρῶν ἡμῖν ἐμποιοῦντα; and most editors who read an adjective refer it also to γάμον. More probably the epithet belongs to δημηλασίαν (or rather to φυγὴν implied in that word): "no banishment for bloodshed decreed by the state, but an exile of our own making", i.e. φεύγομεν οὐ δ. ἐφ' αἵ. ψ. π. γ., ἀλλὰ φυγὴν αὐ. δ. For the overflow of a syllable into the second dipodia, cf. Ag. 763 τῷ δυσπραγοῦντι δ' ἐπιστενάχειν, ibid. 75 ἰσόπαιδα νέμοντες ἐπὶ σκήπτροις. Add Eum. 934, Choeph. 332.

9. ἀσεβῇ. The impiety lies not in the consanguinity, but in the violence and outrageous lust of the sons of Aegyptus. As a matter of fact Egypt allowed even brothers and sisters to marry, while in Greece itself relationship within certain limits gave an actual claim. The Scho-

ἔξονοταζόμεναι.

10

Δαναὸς δὲ πατήρ καὶ βούλαρχος
καὶ στασίλαρχος τάδε πεσσονομῶν
κύδιστ' ἀχέων ἐπέκρανε
φεύγειν ἀνέδην διὰ κύμ' ἄλιον,

(15)

ἀπίτην ὄνοτ. Heimsoeth. Lacunam indicat Weil suppleendum censens διάνοιαν
(e.g.). 11 καὶ βούλαρχος secludit Paley. 13 κέρδιστ' Burges. ἀχαιῶν M.
14 κυμ. ἀλέον M. κυμβαλέον codd. Guelf. Par. Verum dat. Hesychius in voce ἀνέδην.

liast's *ὄν οὐ σέβομεν ἡμεῖς οὐδὲ τιμῶμεν*, though wrong, shews that he appreciated the likelihood of mistake on this head. Rather he should have said οὐ *ἀσεβείδιαν* (v. 95, i.e. ἀσελγῶς) ἐπιθυμοῦσιν. The marriage will not be *ὁμόφρων ἐνὴ* (Pind. Ol. vii. 6), but in spite of themselves and their father. That this is the objection is clear from *vv.* 1006, &c.

10. ἔξονοταζόμεναι. This correction is based upon (i) the common confusion of T and Ξ, especially where prodelision takes place, cf. inf. 955 καὶ μῆτ' ἀέλπτως, corrected by Paley to καὶ μῆ' ἔ ἀέλπτων, (ii) the usual form of words of this class, e.g. ἐκφανλίζω, ἐξερινάζω, ἐξουδενίζω, ἐξο-νειδίζω. The simple verb here is unusually weak.

11. Δαναὸς—πατήρ—βούλαρχος—στασίλαρχος. All these words have their point. "We did not do this on our own responsibility, there was no rashness in it, but it was prompted by Danaus himself (whose very name is synonymous with wisdom, cf. *vv.* 291, 936, &c.), our father (with reference to his experienced age and affectionate care, *vv.* 960, 980), who was our guide both in counsel (i.e. while deliberating prior to action), and in the stand we have taken (i.e. in the action that resulted)". It appears best to understand καὶ β. καὶ στ. ὦν. The two words imply the leader ἐν λόγῳ and ἐν ἔργῳ.

βούλαρχος, rather perhaps *princeps concilii* than *auctor consilii*. The word occurs as an official title.

στασίλαρχος=τῆς στάσεως (=συστάσεως, *partium*) ἡμῶν ἀρχων. Cf. Choeph. 114, Ag. 1117, Eum. 311.

12. τάδε with πεσσονομῶν. So the Scholiast ὑπὲρ τούτων λογιζόμενος.

πεσσονομῶν, "handling his pieces", as in the game of πεσσοί, a game especially congenial to old men, cf. Eur. Med. 68 πεσσοὺς προσελθάν, ἐνθα δὴ παλαίτατοι θάσσουσι.

13. κύδιστ' ἀχέων. For the paroe-miac cf. v. 4. The Scholiast explains ἀμείνονα τῶν κακῶν ἐψηφίσατο τὴν φυγὴν. κακὸν ὁ γάμος, κακὸν δὲ καὶ ἡ φυγὴ, αἰρετώτερον δὲ τὸ φεύγειν. Hesychius is quoted for κύδιον· κρείττον, αἰρετώτερον. κύδιστα however is not κέρδιστα nor ἀριστα, but, with κύδος, κυδρός, &c. implies good report. The context of the instances quoted for κύδιον=ἀμεινον really shews the sense to be "more creditable", viz. Eur. Alc. 959 τοιάνδε πρὸς κακοῖσι κληθδὸνα ἔξω· τί μοι γῆν δῆτα κύδιον, φίλοι, κακῶς κλύονται καὶ κακῶς πεπραγότε; Andr. 639 κύδιον βροτοῖς πένητα χρηστὸν ἢ κακὸν καὶ πλούσιον γαμβρὸν πεπᾶσθαι. For a "choice of evils" cf. v. 1037 τὸ βέλτερον κακοῦ, Hom. Il. xvii. 105 κακῶν φέρτατον.

ἐπέκρανε, "decided as (his move, i.e. as) the issue", cf. κραίνειν ψῆφον. In Ag. 1340="ordains". The metaphor of the game is kept up.

14. διὰ κύμ' ἄλιον. The epithet is not idle. Rivers also have κόματα and there is voyaging on the Nile. This is more deep and dangerous.

κέλσαι δ' Ἄργους γαῖαν, ὅθεν δὴ
γένος ἡμέτερον, τῆς οἰστροδόνου
βοὸς ἐξ ἐπαφῆς καὶ ἐπιπνοίας
Διὸς εὐχόμενον, τετέλεσται.

15

τίν' ἂν οὖν χώραν εὐφρονα μᾶλλον
τῇσδ' ἀφικοίμεθα

(20)

20

15 κεσαι M, corr. Sophianus.

Marckscheffel.

17 ἐπι. νοίας M.

16 οἰστροδόμου M, corr. Turneb. οἰστροδάμου

18 τετελέσθαι temptant Schuetz, Madvig.

19 τίνα. οὖν M, corr. Burges, Dindorf. τίνα δ' ἂν Madvig.

15. κελσαι γαῖαν. The omission of the preposition is rare with this particular verb. Yet cf. Rhcs. 934 Τροίης δ' ἀπηύδων ἄστν μὴ κέλσαι ποτέ.

Δή shews the naturalness or reason of the decision, cf. Frag. 324 ἀφ' οὗ δὴ Ῥήγιον κικλήσκειται.

15—18. The construction is ὅθεν δὴ τετέλεσται γένος ἡ. εὐχόμενον (εἶναι) ἐξ ἐπ. τ. οἱ. β. καὶ. ἐπ. Διὸς. Madvig (Adv. Crit. I. p. 196) reads τετελέσθαι, objecting to εὐχόμενον standing alone, and construing ὅθεν δὴ (ἐστί) γ. ἡ. κ.τ.λ. This, though elegant enough as Greek, is unnecessary. For omission of εἶναι cf. inf. 248 Ἀργεῖαι γένος ἐξευχόμεσθα; Pind. Ol. VII. 41 ἐκ Διὸς εὐχονται.

16. οἰστροδόμου, inf. 552 οἰστροδόνητον. Prom. Vinc. 589 οἰστροδίνητος=ibid. 580 οἰστρήλατος. Cf. Hom. Od. XXII. 300 τὰς μὲν τ' αἰόλος οἰστρος ἐφορμηθεὶς ἐδόνησεν.

17. ἐπιπνοίας. His amatory afflatus impregnating the body as mantic or poetic ἐπιπνοία does the mind. ἐπιπνεῖν and its kindred words are, however, common of love. Paley quotes Plato Symp. 181 C οἱ ἐκ τοῦ ἔρωτος ἐπιπνοί. Hence εἰσπνήλας was a Lacedaemonian and ἀήτης (from ἀήμι) a Thessalian equivalent of "lover". See Theocritus, XII. 13.

18. τετέλεσται, "has been brought to its present fulness or consummation". Cf. Ag. 731 μέγαν τελεσθέντα φωτὸς δάβον, Pind. Pyth. 256 τόθι γὰρ γένος Εὐδάμου φυτευθὲν λοιπὸν αἰεὶ τέλλετο.

With ὅθεν the construction is pregnant= ὅθεν φυτευθὲν τοσούτον τετέλεσται.

19. τίν' ἂν οὖν. This of Dindorf is assuredly right, both as nearest to M and as a customary usage. Cf. Plato Rep. 366 B κατὰ τίνα οὖν ἐτι λόγον δικαιοσύνην ἂν...αἰροίμεθ' ἂν;

20—21. Elsewhere ἐγχειρίδιον is a substantive, and though the adjective sense no doubt preceded, an Athenian would almost certainly understand ἐγχειρίδιοις in the noun sense "weapons". The ἰκετῶν ἐγχειρίδια are the ἐριόστέπτοι κλάδοι, and the genitive ἰκετῶν goes better thus than with κλάδοις in the sense ἰκεσίοις. "To what land", says the Chorus, "could we come with more hope of sympathy, when we come thus, bearing in our hands no weapons, or only the weapons that suppliants bear,—having no better protection than these branches?" ἰκετῶν ἐγχειρίδιοις is an oxymoron. The Scholiast seems to have read ἐριόστέπτοις τε κλάδοις, for he has the two notes τοῖς ἰκετηρίοις θαλλοῖς and τοῖς στεφάνοις.

There is no proof and no probability that στεφάνοι were worn by suppliants. In v. 215 the king says his *only* token of their character lies in the fact that κλάδοι...κεῖνται παρ' ὑμῖν. The false notion is probably due to a misunderstanding of such places as Soph. O. T. 2 (where see Prof. Jebb's note). The στέφη (*velamenta* Livy, XXIV. 30) were really wreaths of white wool on the branches (ἰκτηρίαι) carried in the hand. Cf. v. 165 and Eum. 43—45.

σὺν τοῖσδ' ἱκετῶν ἐγχειριδίοις
 ἐριοστέπτοισι κλάδοισιν;
 ὦ πόλις, ὦ γῆ καὶ λευκὸν ὕδωρ,
 ὕπατοί τε θεοί, καὶ βαρύτιμοι
 χθόνιοι θήκας κατέχοντες, (25)

25

22 ἱεροστέπτοισι M, corr. Auratus.

23 ὦν πόλις ὦν γῆ M et mox δέξαι θ'. Si ὦν verum esset, scribi posset δέξαινοθ', hoc sensu, "quorum civitas et terra nos excipiant". Sed sequitur imperat. secund. pers. πέμψατε, neque eleganter ὦν aut ad χώραν refertur aut omnino sic ponitur a poeta. ὦ Robortellus. Fortasse scriptum aut lectum erat Ὡ pro Ω.

24 βαθύτιμοι Hermann. βαρύθυμοι Pearson. βαρντί-
 μους Enger. 25 χθονίους Pearson. 28 δέξαιθ' M, corr. Heath. δέξαισθ'

23. The following invocation embraces all the powers of Argos, viz. πόλις (the living and ruling inhabitants), γῆ (the land itself), ὕδωρ λευκόν (its inland waters and streams), the gods in its heaven, the powers in its earth (indigenous heroes and demigods still watching though in the tomb), and over all Zeus.

γῆ should be taken literally of the soil of Argos as opposed to its λευκὸν ὕδωρ, not as the deified Γῆ in general. Such appeals to the elements in a strange land are natural to the older stages of religions which were elemental in origin. Cf. Verg. VII. 136 (cited by Paley)

Geniumque loci primamque deorum
 Tellurem Nymphasque et adhuc ignota
 precatur

Flumina.....

Idaeumque Iovem.....

et duplices caeloque Ereboque pa-
 rentes.

A similar invocation in Homer II. III.
 276

Ζεῦ πάτερ.....'Ἡελίος θ'.....

καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπέν-
 ερθε καμόντας
 ἀνθρώπους τίνυσσθον.

Λευκὸν ὕδωρ, i.e. the ῥοοὶ ἀργυροδίαι, ἀργυροειδεῖς, the limpid fresh water of the running sunlit streams, as opposed to the sea, which is γλαυκόν, πολίων, πορφύρεον, κυάνεον, ιοειδές. The epithet thus proves to be necessary: it also adds

an element of cheerfulness. Cf. Eur. H. F. 573 Δίρκης νᾶμα λευκόν, Hom. Od. V. 70 κρῆναι ῥέον ὕδατι λευκῷ. In another connection the term is applied to shallow clear-bottomed water as opposed to the μέλαν ὕδωρ (Od. IV. 359) of deep and dark-bottomed wells.

24—25. βαρύτιμοι κ.τ.λ. οἱ βαρέως τινύμενοι καταχθόνιοι θεοί, Schol. With him some editors understand χθόνιοι as the nether gods, the Furies, Pluto &c., taking θήκας κατέχοντες as="who have the power over the tomb". But θήκην κατέχειν and its equivalents are more properly (and always elsewhere) used of the dead themselves. Ag. 454 θήκας Ἰλιάδος γὰρ εὐμορφοὶ κατέχουσιν, S. c. T. 732 χθόνα ὅπσσαν καὶ φθιμένουςιν κατέχειν. Cf. Ag. 1540, Soph. O. C. 1753 θήκην ἱερὰν ἣν κείνος ἔχει. In this way the words θήκας κ. are added expressly to define the χθόνιοι as φθιτοὶ and not θεοί. They are ἥρωες, ἡμίθεοι, δι' ἰνδιγέτες, whose μνημόματα are to be dreaded. For the posthumous power of their κόστος v. Choeph. 278 sqq. Cf. Pind. Pyth. IV. 284 χθονίων μᾶνις (of Phrixus).

25. θήκας. Though in the sense τάφος the word is generally qualified (e.g. νεκρῶν θήκη, Hdt. I. 187: θῆκαι τῶν τεθνεώτων Thuc. III. 104), the context is here sufficient. So Pers. 405 θήκας προγόνων. The conjecture χθονίους is therefore uncalled-for.

καὶ Ζεὺς σωτὴρ τρίτος, οἰκοφύλαξ
 ὁσίων ἀνδρῶν,
 δέξασθ' ἱκέτην θηλυγενῆ στόλον
 αἰδοίῳ πνεύματι χάρας·

Pauw, Paley. δέξαιθ' et mox χάρα Oberdick. Errorem genuerunt illud ὦν et nomin. Ζεὺς pro vocat. Ζεῦ positus. τὸν θηλυγενῆ M. τὸν deleuit Weil. Nescio an praecedens -την articuli specie scribae imposuerit. 29 πνεύματι Ask. Aliquamdiu suspicatus χάρα poetam dedisse (i.e. δέξασθε χάρα "in terram accipite": cf. v. 193, Eur. Med. 713, Thuc. iv. 103 &c.) χάρας multo plus poeticae venu-

26. The order of the invocation is to be noticed, and the scholion τὸ δὲ ὑπατοὶ ἀπὸ ἄλλης ἀρχῆς is worth something. In the thought there is a new beginning at ὑπατοὶ, and the order ὑπατοὶ θεοὶ (i.e. Ὀλύμπιοι), χθόνιοι (i.e. ἥρωες), Ζεὺς σωτὴρ τρίτος is not accidental, but ceremonially correct. The Scholiast's note on τρίτος is ὁ τριτόσπονδος, ἡ δὲ τρίτος τῶν εἰρημένων· εἶπεν γὰρ, ὑπατοὶ θεοὶ καὶ χθόνιοι καὶ Ζεὺς σωτὴρ τρίτος. With this compare a scholion on Pind. Isth. vi. (v.) 10 τὸν δὲ τρίτον κρατῆρα Διὸς σωτῆρος ἔλεγον, τὸν μὲν γὰρ πρῶτον Διὸς Ὀλυμπίου ἐκίρνασαν, τὸν δὲ δεύτερον ἥρώων, τὸν δὲ τρίτον Διὸς Σωτῆρος· καθὰ καὶ Αἰσχύλος ἐν Ἐπιγόνοις

λοιβὰς Διὸς μὲν πρῶτον ὥραίου γάμου
 Ἦρας τε,

εἶτα τὴν δευτέραν δὲ κῶσιν ἥρωισιν νέμω,
 εἶτα τρίτην Διὸς σωτῆρος εὐκταίαν λίβα.

σωτῆρ both belongs to the current formula and is also specially applicable here since (i) it is deliverance for which they pray, (ii) σωτῆρ is particularly used of the god "to whom persons after a safe voyage addressed their vows" (Donaldson on Pindar Ol. viii. 20). See especially Ol. xii. 2, and cf. Ag. 650. If the context of Choeph. 1073 νῦν δ' αὖ τρίτος ἦλθέ ποθεν σωτῆρ be examined, the nautical allusion is patent there too.

τρίτος, not only as completing the tale (as in Ag. 245 τριτόσπονδος αἰών, 1386 τρίτην ἐπεπιδίδωμι, Eum. 730, Choeph. 242 &c.), but also as itself associated with the idea of deliverance. Cf. Choeph. 1073, where this association is obvious.

οἰκοφύλαξ, protector of the family. The sense is illustrated by Ag. 739 οἶκων γὰρ εὐθυδίκων καλλίπαις πότμος αἰεὶ. In connection with σωτῆρ τρίτος there is a metaphor from a voyage. A household in its storms and dangers is protected by the god of mariners. Such protection extends only to the households of the ὅσιοι, while for the contrary sort (the ναῦται θερμοὶ and θεόπτυστον γένος of S. c. T. 598) there is shipwreck.

[It may however be worth considering whether the true reading is not οἰακοφύλαξ, the word τρίτος having arisen from a recollection of the common formula. οἰακοφύλαξ would be the οἰάκων φύλαξ of Eur. Hel. 1578, and the reading would represent Zeus as having guided the ship to Argos. Cf. Ag. 646

...θεὸς τις, οὐκ ἀνθρώπος, οἰακος θιγῶν·
 τύχη δὲ σωτῆρ ναῦν θέλουσ' ἐφέξετο.]

28. The article τὸν seems rightly rejected by Weil, though his chief motive (that of restoring a paroemiac) is scarcely sufficient. Rather the article spoils the antithesis by making ἱκέτην a predicate. Without it, the words δέξασθ' ἱκέτην θηλυγενῆ στόλον are antithetical word for word to πέμψατε ὑβριστὴν ἀρσενοπληθῆ ἰσμόν. The one is a company, the other a horde: the one suppliant, the other oppressive: the one poor women, the other strong males. Cf. inf. 790 sqq., and a similar contrast in vv. 507—510.

29. The Scholiast explains δέξαιτο ἡμᾶς τῷ τῆς χάρας αἰδεσίμῳ πνεύματι, ὃ

ἀρσενοπληθῇ δ' ἐσμὸν ὑβριστῆν
 Αἰγυπτογενῇ,
 πρὶν πόδα χέρσῳ τῇδ' ἐν ἀσώδει
 θεῖναι, ξὺν ὄχῳ ταχυήρει

(30) 30

statis habere iam intellego.

30 δεσμὸν M, corr. Turnebus.

34 ἐνθάδε M,

ἐστιν, αἰδῶ ἐπιπνεύσας τοῖς ἡμᾶς δεχομένοις Ἀργείοις. Weil says rightly τῆς χώρας αἰδῶ ἡμῶν πνεύσεως. The language is very condensed, πνεῦμα having a double reference to literal wind and to mental mood. As if the voyaging were not yet done, but as if the Chorus still has a dangerous voyage (in a metaphorical sense) to the haven of peace and security, it prays for a favourable wind, which wind is the favouring mood of the country. "Us receive with the breath of a favouring wind, i.e. the breath of pity from this country: but let the wind wherewith our foes meet be the wind of the wrecking hurricane". This fusion of literal and metaphorical, or rather of metaphor within metaphor, is made easy in Greek by the sense of πνεῖν which appears in e.g. Ag. 1179 κάρτ' ἐμοὶ πνέων χάριν, Choeph. 34 κότον πνέων. As if their literal voyage is over, the Danaids say δέξασθε ἡμᾶς οὕτως ὥστε τὴν χώραν αἰδῶ ἡμῶν πνεῖν: as if they still have a metaphorical voyage to safety in Argos, now that they have arrived there, they say δέξασθε ἡμᾶς, οὐρίῳ πνεύματι ἐκ τῆσδε τῆς χώρας πνέοντι προπέμποντες.

αἰδοίω, "of pity", cf. *inf.* 166, 470, Soph. O. C. 1268 &c.

30. ἐσμὸν, though generally an opprobrious word, is not so necessarily. Compare v. 663 νούσων ἐσμὸς with v. 202 ἐσμὸς ὡς πελειάδων.

31. Αἰγυπτογενῇ, not "Egyptian" (for the Danaids too were Egyptian, and the blood-connection with Argos is equal) but "born of Aegyptus", cf. v. 792 γένος Αἰγύπτειον ὑβριστον (ὑπέρφρον) ἀρσενογενές. The point lies in the fact that the Danaids seem to regard the very name

as synonymous with licence and lust. Cf. note on Δαναός, v. 11.

32. πόδα θεῖναι ἐν, not "set foot on" (though this Homeric usage of τίθημι ἐν occurs under certain limitations in tragedy), but "walk upon". πόδα τιθεῖναι regularly has the meaning of planting one foot and then the other. Cf. Arist. Thesm. 1098

τὴν' ἐς γῆν βαρβάρων ἀφελγμεθα
 ταχεῖ πεδίλῳ; διὰ μέσον γὰρ αἰθέρος
 τέμνων κέλευθον πόδα τίθημι' ὑπόπτερον,

Eur. Iph. Taur. 32 ὡκὺν πόδα τιθεῖς ἴσον πτεροῖς,

Eum. 294 τίθησιν ὀρθὸν ἡ κατηρεφῇ πόδα φίλοις ἀρήγοιο'.

ἀσώδει, a geographical touch. Cf. λεπτάμαθον v. 3, also vv. 842, 848, &c. A contrast with Egypt is implied. Though the city Argos itself was πολυδίψιον, the district of Lerna (40 stades distant), where the Danaids now are, was marshy, Strabo VIII. 6. Through the débris of rivers the coast has advanced some distance since the time of Pausanias. The scholia have as explanation of ἀσώδει πηλώδει, ψαμμώδει, and Hesychius gives ἀσώδης, ἀμμώδης. ἄσις seems to be the most general term for river-silt, and therefore πηλώδης and λυώδης are the nearer equivalents. Cf. Hom. Il. XXI. 317

τά που μάλα νεῖθε λίμνης,
 κείσεθ' ὑπ' ἱλὺς κεκαλυμμένα· καὶ δέ μιν
 αὐτὸν

εἰλύσω ψαμάθοισι, ἅλις χέραδος περιχεύας

.....

τόσσην οἱ ἄσιν καθύπερθε καλύψω.

33. Though impossible to take ξὺν ὄχῳ with πόδα θεῖναι in a literal manner, it is possible to do so by a brachylogy

πέμψατε πόντονδ'· ἔνθα δὲ λαίλαπι
χειμωνοτύπῳ, βροντῇ στεροπῇ τ' (35) 35
ὄμβροφόροισιν τ' ἀνέμοις ἀγρίας
ἀλὸς ἀντήσαντες, ὄλουντο,
πρὶν ποτε λέκτρων, ὧν θέμις εἶργει,

corr. Robert. 39 σφετεριζόμενον M, corr. Hermann. -ους male Lincke.

as=πρὶν ξὺν ὄχῳ ταχ. (ἀφικέσθαι καὶ) πόδα θ. Yet in that case the epithet does not carry its best significance. With πέμψατε we have in ξὺν ὄχῳ τ. what might otherwise be expressed by αὐτῷ τῷ ταχ. ὄχῳ, "with their swift bark and all", i. e. "for all its warlike build and swiftness". The epithet has regard not only to the speed of approach but to the confidence of equipment. Cf. *inf.* 722 δοριπαγεῖς ἔχοντες κυανώπιδας νῆας. The Danaids picture the strong Egyptian ship, so unlike their own poor vessel, proudly advancing but suddenly driven back and sunk. That this is implied in ταχύνῃ is clear from the νῆες θαλαί and ὠκείαι of Homer, the τρήρεις ταχεῖαι of Thucydides, which are the νῆες μακραί (*naves longae*) of Herodotus.

The termination -ήρης, though not belonging to ἐρέσσω, was from the analogy of τρήρης commonly associated with ships, and hence ταχύνῃς ὄχος is sufficient to define the ὄχος as ναῦς, while ταχὺς ὄχος might not be sufficient.

Some adjective or genitive definition is necessary with ὄχος and δχημα. Cf. Prom. Vinc. 468 λιρόπτερ' ἦρε ναυτίλων ὀχήματα, Eur. I. T. 410 νάων δχημα.

34. πόντονδ', like the following ἔνθα (=ἐνταῦθα), an Epic use rare in tragedy. ἀστὺδ' should be read in v. 986. πόντος is the open deep. Cf. Pind. Ol. vii. 56 ἐν πελάγει ποντίῳ Ῥόδον ἔμμεν.

34—37. The Scholiast gives the order as ἔνθα ἀντήσαντες λαίλαπι χ. κ.τ.λ., while Enger, Weil, and Oberdick choose ἔνθα ἀντήσαντες ἀλὸς ἀγρίας λαίλαπι, κ.τ.λ. ἀντᾶν is constructed with either genitive or dative. Better however than either of the above manners is ἔνθα δὲ

λαίλαπι χ. ὄλουντο, ἀντήσαντες βροντῇ στεροπῇ τ' ὁ. τ' ἀνέμοις ἀγρίας ἀλὸς. The τε following στεροπῇ but absent after βροντῇ indicates a disjunction of the whole βροντῇ...ἀνέμοις from λαίλαπι χ. λαίλαπι χ. ὄλουντο includes the whole storm, of which the rest is description in detail.

35. χειμωνοτύπῳ, from χειμωνοτύπος (not -τύπος). Cf. Hom. Il. xi. 306 Ζέφυρος βαθείη λαίλαπι τύπτων, Ag. 656 αἱ δὲ κεροτυπούμεναι βίβρα χειμῶνι τυφῷ ξὺν ζάλῃ τ' ὄμβροκτύπῳ. There is a peculiar likeness between this description and that given by Herodotus (viii. 12) of the storm at Artemisium, ὑπέλαβε δμβρος τε λάβρος...βρονταὶ τε σκληραῖ...νύξ ἀγριωτέρη, a battle in which, it may be added, Αἰγύπτιοι τῶν Ξέρξεω στρατιωτέων ἠρίστευσαν.

38. ὦν θέμις εἶργει. v. on ἀσεβῇ, v. 9. There is no ground for supposing that Aeschylus had in mind the oracle mentioned by the Scholiasts on Prom. Vinc. 853, Hom. Il. i. 42, to the effect that Danaus would be put to death by one of his sons-in-law. In v. 307 it would have been entirely necessary to state this ground of objection if it had been present, since the king there asks for a definite reason of refusal. The Scholiast here seems, however, to have entertained the view so properly rejected by Weil and Oberdick. He says ὦν τὸ δίκαιον ἡμᾶς εἶργει, διὰ τὸ (i. e. ὥστε or ἐνεκα τοῦ) μὴ θανατωθῆναι τὸν πατέρα.

39. σφετεριζόμενοι, the necessary construction. Hermann quotes Soph. El. i 131 ὥς ὠφελον παροῦθεν ἐκλιπεῖν βίον πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι χεροῖν κλέψασα ταῖνδε.

σφετεριζόμενοι πατραδέλφειαν
τὴνδ' ἀεκόντων ἐπιβῆναι.

(40) 40

νῦν δ' ἐπικεκλομένα

στρ. α'.

Δῖον πόρτιν ὑπερπόντιον τιμάορ', ἰνὶν τ'

πατραδέλφειαν M.

41 Sequitur (vv. 41—149) cantus pervenustus sed perdifficilis, tot tamque manifestis mendis laborans, ut etiam ii editt., qui codicum auctoritatem strenuissime defendere solent, haec saltem saepe emendanda esse fateantur et ipsi emendare conentur. Vide sis Weckleinii pp. 96—102 (vol. alterius).

41 ἐπικεκλόμεναι M, corr. Turnebus.

42 Suspiceris accentu gravi, quo syllaba -ον significaretur, omisso e τιμάορον factum esse τιμάορ'. Quod si verum sit, in antistropha scribendum ποιούνον ματρός ἀρχαίοις τόποις. Ἰνν Hermann, deleto τ'.

σφετεριζόμενον would have to be harshly referred to ἐσμὸν as far back as v. 30, with ἐνθα δέ...δλουτο parenthetical.

The word implies wrongfulness in the appropriation, i.e. ἀλλοτρίων τι σφ.

40. ἐπιβῆναι. Homer's ἐπιβημένα ἐνῆς.

41. νῦν δ', referring to ὑπερπόντιον in particular. The favour of the local powers has been invoked: they now call upon a champion from abroad.

ἐπικεκλομένα. The construction is resumed in v. 46 οὐντ' ἐπιλεξαμένα, which in prose would probably have been ἐπιλεξαμένα δ' οὐν ἐκείνον. There is no such violent anacoluthon here as in Soph. O. T. 159 πρῶτά σε κεκλόμενος, θύγατερ Διός...τρισαῖοι ἀλεξιμόροι προφάνητέ μοι.

The verb is epic with epic aorist and connotes the divinity of the being invoked.

42. Δῖον πόρτιν. πόρτις does not in itself imply that Epaphus possessed any bovine features or attributes. πόρτις, πόρις, μόσχος, δάμαλις, πῶλος, &c. are frequent of human beings. As the son of Io the term would be especially natural, even if Epaphus were wholly human. The same remark applies to v. 285. But the question as to Aeschylus' conception of Epaphus is important in view of the reading of the next line.

As Io was identified with the Egyptian Isis, so Epaphus was identified with Apis. And this identification was not one merely of name. Though Apis was not the son of Isis, yet the manner of

his procreation is markedly like that of Epaphus. Cf. Herod. III. 28 ὁ δὲ Ἄπις οὗτος ὁ Ἐπαφος γίνεταί μόσχος ἐκ βοῦς... Αἰγύπτιοι δὲ λέγουσι σέλας ἐπὶ τὴν βοῦν ἐκ τοῦ οὐρανοῦ κατίσχειν, καὶ μιν ἐκ τούτου τίττειν τὸν Ἄπιν, where Stein quotes Plutarch, Mor. p. 718 τὸν Ἄπιν λοχεύεσθαι φασὶν ἐπαφῇ τῆς σελήνης. Since Ζεὺς ἐστὶν αἰθέρ κ.τ.λ., the common origin of the Apis and Epaphus myths is manifest. Herodotus (III. 27) has Ἄπις τὸν Ἕλληνας Ἐπαφὸν καλέουσι. But would the Greeks have recognised this identification unless Epaphus had possessed some of the bovine qualities of Apis, as well as the similarity of name and the bovine mother? To the Egyptians Apis was entirely bovine: what was Epaphus to the Greeks? Aeschylus does not convey a clear impression as to the metamorphosed Io or her son. In Prom. Vinct. 588 Io is a βούκερως παρθένος, but her resemblance to a cow did not (as in the case of Isis) cease with the head, for the gadfly's sting makes her rush onward ἐμμανεῖ σκιρτήματι. Inf. v. 271 it is simply said that she was turned into a βοῦς, and her habits as they incidentally reveal themselves are those of a cow. It is moreover clear that the object of the metamorphosis would not be served by leaving the body human. In vv. 547—549 Io is βοτὸν μεζόμεβροτον, part woman and part cow, but it is pretty clear that the "human parts" mean the manifestations of her humanity which

ἀνθονόμον τᾶς προγόνου βοὸς ἐξ ἐπιπνοίας (45)

43 ἀνθονόμους τᾶς M (superscripto, ut tradunt, os, de quo tamen tacet Wecklein). ταῖς cōd. Guelf. Receperunt omnes Porsoni ἀνθονομούσας: sed vide infra adnotata. ἐπι-

appear despite the transformation. It is true that Herodotus (II. 41) says τὸ τῆς Ἰσίου ἀγαλμα ἐὼν γυναικῆιον βούκερών ἐστι, κατὰ περ Ἑλλήνες τὴν Ἰοῦν γράφουσι: but in Greek art, as a matter of fact, Io is represented in both forms; and plainly the ox-horned maiden is simply a conventional representation of the transformed Io. To paint her wholly as a cow would be to paint a cow and not Io.

Further it should be noticed that nowhere in Aeschylus is Zeus said to have restored Io to her human shape. He put an end to her wanderings, impregnated her with a touch, and restored her to her senses (Prom. Vinc. 849), but though the φρένες διάστροφοι (Prom. Vinc. 673) are restored the μορφή διάστροφος (*ibid.*) is not. Apollodorus II. 13 indeed says that after Io came to Egypt τὴν ἀρχαίαν μορφήν ἀπολαβούσα γεννᾷ Ἐπαφον, and this was *prima facie* the likely story. But it is not Aeschylean. The un-restored Io bears a son, who, though he has some of the qualities of an ox, is none the less a king of Egypt and ancestor of the Danaids. This is no more strange than that ancestral river-gods should be represented as bulls.

Finally the poet did not *create* the myth, and would no doubt have found it hard to clear up the difficulties of his own version.

ὑπερπόντιον, to be joined closely with ἐπικεκλωμένα, "calling on him to come from beyond the sea". Cf. Eur. Phoen. 681 (an imitation or reminiscence of this place) καὶ σὲ τὸν προμάτορος Ἰοῦς ποτ' ἔκγονον Ἐπαφον, ὃ Διὸς γένεθλον, ἐκάλεσα ...βᾶθι βᾶθι τάνδε γᾶν. The word embraces two meanings, (1) of a state-ment of distance, cf. Ag. 414 πόθ' ὑπερποντίας: (2) of foreignness, cf. Pind. Pyth.

v. 55 γλώσσαν ὑπερποντίαν. Wilson's Art of Rhetorick (1553) "gentlemen powder their talk with *over-sea* language".

τιμάορ', a form ἄπαξ λεγ. and doubted by many. τιμωρὼν would suit the metre, but could not have been corrupted into this. The Scholiast's βοηθὼν leads Paley to suggest that the difference of form was intended to determine the meaning "helper" from that of "avenger". This is wholly unlikely, since τιμάορος or τιμωρὸς (Ag. 574 &c.) is common enough in the former sense. Forms as various as πυλουργός, πυλωρός, πυλωρός, τιμάορος occur, and though none in -ωρ are forthcoming (unless, as is possible, the ὤρες="towers" of Hesychius be connected), yet a false analogy with e.g. χρυσάωρ = χρυσάορος and *nomina agentis*, e.g. φῶρ, may have acted upon Aeschylus here.

ἰνὺν τ'. Hermann omitting τ' postulates ἰνῦν like ὀφῦν, κόνῦν. He also omits τε in v. 55. These changes are due to an erroneous preconception as to the power of τε, which in both these instances (as elsewhere and as καὶ frequently) is exegetical or amplificatory; i.e. gives another view of the same thing. Indeed τε is required here. Διὸν πόρτιν...ἰνὺν τε βοός, "the calf, though son of Zeus...the human being, though son of the cow"—for ἰνὺς is apparently only used of human beings, a consideration which makes Conington's λέοντος ἰνὺν Ag. 718 very doubtful.

43. ἀνθονόμον τᾶς. Porson's ἀνθονομούσας is unsatisfactory, (1) in not accounting for the τ of τᾶς: (2) in adding to προγόνου βοός an otiose epithet, while it leaves ἰνὺν to stand somewhat poorly alone. The fact that the cow did or did not browse on flowers has little to do with the context. Epaphus is the "son

Ζηνὸς ἐφάψεών τ' ἐπωνυμία δ' ἐπεκράινετο μόρσιμος
αἰών,

πνολαις M. 44 Ζηνὸς ἔφαψιν· ἐπωνυμία M. Meum subter defendi. Ζηνὸς ἐφάψει ἐπωνυμία δ' Westphal. Ζηνός· ἔφαψιν ἐπωνυμίαν δ' ἐπέκρανευ ὁ Schoemann, Oberdick. ἐπωνυμίαν δ' ἐπέκρανευ τὸ μόρσιμον αἰῶν ingeniose M. Schmidt. Plerique per "lyricam audaciam" dupliciter insolentem explicant. 45 εὐλόγως vulgo

of Zeus and of that cow which was our ancestress". It is not "geistlos", but a defence of the poet, to say that ἀνθονομούσας adds nothing. Had ματὴρ been put instead of βοός, ἀνθονομούσας ματὴρ would have served as a euphemistic equivalent of βοός. (3) The present (or imperfect) participle in such a use, without the article and unaccompanied by a finite verb, is scarcely Greek. (4) ἀνθομεῖν, ποιομεῖν &c. are not to be found. The adjectives do not vouch for the verbs, and nothing but an analogous verb, in which -νομεῖν does not mean "handling" but "grazing", can warrant them. The MSS. plainly shew that the error lay in the termination. The mention of flowers rather than grass tempers the bestial reference.

For the article τὰς cf. v. 16. Here it = "that famous ancestress of ours".

44. ἐφάψεών τ'. The corrupt antistrophe lends no help to the correction of ἔφαψιν. The Scholiast, who apparently had our present text, tries to explain by the absurd ἐπικαλούμεθα τὸν ἴνιν τῆς βοός τὴν ἐπαφήν τὴν ἐξ ἐπιπνολας τοῦ Διός. The *res pro persona* is here harsh beyond endurance, and at least τὰν ἔφαψιν would be requisite. And even if it were granted that ἔφαψιν could be in apposition to ἴνιν as = τὸν ἐξ ἐφάψεως γεννηθέντα, it is impossible to talk of ἔφαψιν ἐξ ἐπιπνολας, unless we render ἐπιπνολας (with the Scholiast) by ἐρωτικῆς διαθέσεως. Weil joins Ζηνὸς ἔφαψιν and ἐξ ἐπιπνολας βοός, which somewhat lightens the apposition. But βοός plainly belongs to ἴνιν.

In v. 17 the same procreation is stated in such a form as to suggest the very easy ἐφάψεών τ' given in the text.

ἐπωνυμία κ.τ.λ. This passage, how-

ever difficult, can be suspected of corruption only in the word ἐπωνυμία. If the dative be kept it must be regarded as again *res pro persona*, i.e. Ἐπάφω, and we might construe "et vitae sors iusta (fatalis) concedebatur nomini consentaneo, i.e. ei qui ab hoc generationis suae modo nomen consentaneum ducturus erat". This is the view taken by Weil. The abstract for concrete might be illustrated from e.g. Pers. 542 αἱ δ' ἄβρογβοὶ Περσίδες ἀνδρῶν ποθέουσαι ἰδεῖν ἄρτιζυγίαν, and Soph. O. C. 1070 πῶλων ἄμβασις. There however the genitives and the collective sense make all the difference.

It is far less harsh to read the adjective ἐπωνυμία, which owed its corruption to confusion with the noun, and to the infrequent use of αἰών as feminine. In epic verse αἰών is of both genders, and elsewhere certain instances of the feminine occur, Eur. Phoen. 1484 σκοτίαν αἰώνα λαχόντων, Pind. P. IV. 186 τὰν ἀκίνδυνον αἰώνα.

ἐπεκράινετο μόρσιμος αἰών is explained by the Scholiast ἐβεβαιοῦτο ὁ εὐμοῖρος αὐτοῦ βλος. But μόρσιμος never = εὐμοῖρος. In Pind. O. II. 9 αἰὼν τ' ἔφεπε μόρσιμος, πλοῦτον καὶ χάριν ἀγων the meaning is simply "and life as it was allotted attended them", αἰών being partly personified. Some editors explain "the destined time (sc. of gestation) went on to its fulfilment", with which they might have compared Eur. Bacch. 99, ἔτεκεν, ἀνίκα Μοῖραι τέλεσαν. But αἰών is not = χρόνος: it is an age, life, lifetime or generation, but not any defined space of time however small. According to Aristotle (Cael. 9. 15) αἰών is τὸ τέλος τὸ περιέχον τὸν τῆς ἐκάστου ζωῆς χρόνον.

εὐλόγως Ἐπαφὸν δ' ἐγέννασεν.

45

ὄντ' ἐπιλεξαμένα.

ἀντ. α'.

νῦν ἐν ποιονόμοις ματρὸς ἀρχαίας τόποις, τῶν (50)

πρόσθε πόνων μνασαμένα τὰ τε νῦν ἐπιδείξω

cum επικραλετο coniungunt. δὲ γέννας...έόντ' M. Recte diviserunt Heath, Porson.

τε pro δὲ cum cod. Guelf. Hermann.

47 τύποις Ludwig, τροφαῖς Verrall, in

τόποις sine causa haerentes. Saltem arrideret potius πάτοις vel τρίβοις.

48 γό-

νων M. Schmidt.

48—49 τὰ τε νῦν ἐπιδείξω πιστὰ τεκμήρια τὰ τ' ἀνόμοια οἷδ'

ἀέλπτα M, τὰ τ' autem "in litura duarum litterarum, quarum prior non τ fuit"

(Dind.). τεκμήρι' αὐτ' ἀνόμεν', οἶμαι, Porson. γονέων ἐπ. π. τεκμήρια, γαιονόμοισι δ'

Hermann. Alii pro τὰ τε νῦν temptant γενετᾶν, τὰ γένους, πατέρων (Weil), προγό-

νων (Oberdick), e scholio, ut opinantur. Scholiasta autem, qui sententiam latentem

explicat, nihil habet propter quod adducar eum προγόνων (aut ullum eius modi ver-

bum) legisse. τὰ τε νῦν ἐπ. π. τεκμήρια γαιονόμοις, τὰ δ' ἀέλπτα Paley.

Here it = "a life" and so "a person who lives". Cf. Soph. Aj. 645 ἄταν, ἂν οὐπω τις θῆρεψεν αἰὼν Αἰακιδᾶν (= "anyone of the Aeacidae who ever lived"). "A life (*i.e.* a living being) of such sort as the fates allowed was being brought to accomplishment".

The imperfect is panoramic. Cf. the Διὸς δ' ἐτελέετο βουλῇ of Homer.

45. εὐλόγως, usual in etymologies, especially of proper names. Frag. Aetn. 1 Παλίκων εὐλόγως μένει φάτις, | πάλιν γὰρ ἔκουσ' ἐκ σκότου τόδ' ἐς φάος. Cf. *inf.* v. 226. The word gains in force by a close union with Ἐπαφόν, "rightly was it an 'Eraphus' she bare".

ἐγέννασεν sc. ἡ βοῦς. γεννᾶν like τέκτειν is used of both sexes (cf. the passage of Apollodorus quoted on πόρτις v. 42).

46. ἐπιλεξαμένα, ἐπικαλεσαμένη, Schol. Resuming and synonymous with ἐπικεκλομένα v. 41. In Plato Legg. 700 B, ὄνομα δὲ ὕμνοι ἐπεκαλοῦντο is immediately followed by ἐπέλεγον δὲ κιθαρωδικούς. In the sense of "naming" ἐπιλέγειν and ἐπικαλεῖν are therefore synonymous. ἐπιλέγεσθαι "to call by name to one's aid" may equally well be a synonym of ἐπικαλεῖσθαι. The other possible notions of "choosing" (Thuc. III. 19, Herod. III. 157) or "citing in proof" (Thuc. VI. 28 ἐπιλέγεω τεκμήρια) are less apposite. Eraphus is invoked as

τιμάρος, and it is not clear that the mention of him could be any kind of proof.

47. ἐν ποιονόμοις τόποις. Cf. v. 517 ἀνθονόμοις ἐπωπάς. τόποι with epithet is a common resolved phrase in place of a particularised noun, while with genitives of geographical names it expresses less definite locality, as we say "in those parts", "in the parts about Mesopotamia". Cf. Pers. 447 νῆσός τις ἐστὶ πρόσθε Σαλαμῖνος τόπων, Prom. Vinc. 348 πρὸς ἐσπέρους τόπους ἔστηκε, ματρὸς ἀρχαίας = τὰς προμάτορος ἡμῶν.

48. τῶν πρόσθε πόνων. τῆς Ἰοῦς τοὺς πόνους ἐγὼ διηγούμενη, Schol. He did not however read the present participle, but the "coincident" aorist (v. Goodwin, Moods and Tenses, § 24, n. 2). It is not "Io's former troubles", as if she had some ὕστεροι πόνοι to be compared with them. When the Chorus does mention her troubles, it mentions them *all* (vv. 265—284, 517—560). Nor can τῶν πρόσθε = "those ancient" *i.e.* τῶν παλαιῶν, for πρόσθε even with the article (*e.g.* Soph. O. T. 268, Hom. Il. IX. 524) is always relative to something expressed or plainly indicated. The sense here is strictly comparative: "we are here in trouble: our great ancestress was in trouble here before us: and by telling the tale of those former troubles—the

πιστὰ τεκμήρι', ἄλλα τ' αὖ τάχ' ὁμοί', ἀελπτὰ περ
ὄντα, φανείται. (35)

γνώσεται δὲ χρόνου τις ἐν μάκει.

50

50 λόγους M. λόγου Martin. χρόνου scripsi.

51 οἰωνοπόλων M. Accentu

troubles which the place has seen before,—we shall be shewing sure proofs (that we are what we claim to be, and that we have a claim upon this land)".

The condensation of thought puzzled the Scholiast who explains the proofs to be ὡς οὐ ξένος ὦν ἐλεύσεται (sc. Epaphus, not Danaus as Paley thinks) ἀλλ' εἰς προγόνων γῆν.

τά τε νῦν=τανῦν τε, cf. Soph. O. C. 133 τὰ δὲ νῦν (=τανῦν δὲ) ἤκειν λόγος οὐδὲν ἄζονθ'. These words have all the elements of soundness, and the reading of the MSS. τεκμήρια τά τ' shews an answering τε which secures credit for both. The correspondence τε...τε cannot be the result of accident. "Proofs for the present" are plainly (whatever the true reading of the next line may be) answered by other proofs, which ἀελπτὰ περ ὄντα φανείται. To remove the one τε by reading γονέων and the other by reading γαιονόμοις is a dangerous method of reconstruction. For the general form of expression cf. Choeph. 1020 μόχθος ὁ μὲν αὐτίχ', ὁ δ' ἤξει.

49. τεκμήρια τά τ' ἀνόμοια οἷδ' of M is very obscure. Finality of emendation is perhaps out of the question. The ways of supplying the required sense, viz. "other proofs yet to come", are manifold. It is, for instance, possible that the poet wrote τεκμήρι', ἄλλα τ' οὐκ ἀνεμῶλι' κ.τ.λ. "and others of no empty sort".

ἀνεμῶλια as an unusual word would be very liable to corruption. We might compare ἀνεμῶλια βάσεις (Hom. Il. iv. 355), ἀνεμιαῖόν τε καὶ ψεύδος (Plato Theaet. 161 A), ψεύδη μεταμῶνια (Pind. Ol. xii. 8). Previous editors have sought for the same sense with more violent changes. But nearer to

τεκμηριαΤΑΤΑΝΟΜΟΙΟΙΑΔελπτα

is the conjecture

τεκμηριαΑΛΛΑΤΑΥΤΑΧΟΜΟΙΙΑελπτα

The MS. shews errors where errors would be most natural, viz. in ΑΛΛΑ with the elision of the Α of τεκμήρια, and in the epic form ὁμοῖα.

ἄλλα φανείται recalls Choeph. 614 πολλὰ δ' ἄλλα φανεί χρήζων. τάχα is a common part of such phrases. Cf. Eum. 454 πεύσει τάχα, Ag. 1649 γνώσει τάχα, S. c. T. 659 &c.

ἄλλα...αὖ. Cf. Ag. 1280 ἤξει γὰρ ἡμῖν ἄλλος αὖ τιμάορος.

50. λόγους can hardly be defended. ἐν μάκει has no authority whatever for the sense ἐν μάκει χρόνου. With an adjective, e.g. ἐν βραχεῖ, διὰ μακροῦ, it is easy to supply the noun of time, but ἐν μήκει without the genitive is no more properly used of time than ἐν πλάτει, ἐν βάθει &c.: it has obviously no analogy with ἐν τάχει. The possible meanings of ἐν μήκει are (1) "in point of length", after a statement of measurement, "quod ad longitudinem pertinet"; (2) "in all its length" as opposed to συντόμως. The former is of course away from the matter; and if the latter be thought apposite here, the objection arises that λόγους unqualified cannot=τοὺς ἐμοὺς λόγους. The Scholiast has προῖοντος τοῦ λόγου, on which Wecklein notes "in scholio vulgo scribebatur τοῦ χρόνου". The persons who so wrote went right by instinct. The remark is a γνώμη. Cf. Soph. O. T. 613 ἄλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς, ἐπεὶ | χρόνος δίκαιον ἄνδρα δεικνυσιν ὁμόνος, Pind. Ol. xi. 63 ὁ ἐξελέγχων ὁμόνος ἀλάθειαν χρόνος.

γνώσεται requires no object: "one shall know (the true and the false)". μήκος χρόνου in v. 714, Prom. Vinc. 1020, Ag. 610.

εἰ δὲ κυρεῖ τις πέλας οἰωνοπολῶν

στρ. β'.

ἔγγαιος, ἱκταῖον οἶκτον αἴων

δοξάσει τις ἀκούειν ὅπα τᾶς Τηρεΐας

(60)

mutato sensum credo me restituisse. ὦν οἰοπόλων M. Schmidt. ὦδ' οἰοπόλων ("sic solivagarum") Weil. 52 ἔγγεος cod. Esc. εὐναῖος Schwerdt. οἶκτον οἰκτρὸν αἴων M. Delent οἰκτρὸν paene omnes: quo facto, ἐγγαῖον legunt nonnulli cum Heimsoethio, ἐγγαῖος Bamberger. 53 ἀκούων M, corr. Heath. Vix operae pretium est hodie demonstrare quam saepe inter se confundantur -ειν et -ων. Τηρεΐας M.

51. οἰωνοπολῶν. The restoration of the participle removes all the difficulties of sense. οἰωνοπόλων had been objected to by Schmidt and Weil on the ground that *anyone* might make the comparison quite as well as an augur. Oberdick calls this a superficial objection, but in saying that it is the similar fates and not the similarity of sound that the poet alludes to, he forgets that the fates are not similar and that δοξάσει τις ἀκούειν actually means "he will fancy he hears". This an augur would be the last to fancy. οἰωνοπόλος is a professional term. It is used of Calchas (Hom. Il. i. 69), and of Helenus (Il. vi. 76), and is equivalent to οἰωνόμαντις (used of Teiresias, Eur. Phoen. 767), οἰωνοσκόπος (Eur. Suppl. 500) and οἰωνιστής (of Calchas, Il. XIII. 70).

But it is a rule of such expressions that while the noun is professional, the verb is general. Thus ονειροπόλος (Il. i. 63, v. 149) = ονειρόμαντις, but ονειροπολεῖν = "to be concerned in a dream" (ονειρώσσειν). Plato Rep. 534 C τὸν νῦν βίον ονειροπολοῦντα καὶ ὑπνῶντοντα. So θεοπόλος is a priest, but θεοπολεῖν is said of laymen, Plato Legg. 909 D. Cf. περιπόλος and περιπολεῖν. A similar distinction holds in Latin between agent and verb (Wagner, Plaut. Menaech. Prol. 65). Hence οἰωνοπολεῖν has the wider sense, "to be concerned with birds", whether as μάντις or ἰδιώτης. The construction is also much lightened by the change.

52. The reading of M, οἶκτον οἰκτρὸν, is generally rejected. But little help can

be derived from the antistrophe until that also is emended. The omission of οἰκτρὸν is insufficient, for it seems entirely necessary to qualify οἶκτον, since it is not *every* wail, but only one "like this of ours", which will remind the hearer of the nightingale. οἰκτρὸν adds no definition of this kind, and is open to the graver objections: (1) the repetition οἶκτον οἰκτρὸν, οἰκτρᾶς (v. 54), οἶκτον (v. 57) is intolerable: (2) though the Greeks said οἶκτον οἰκτρίζεσθαι and the Romans *lugere luctum*, and though γοερός οἶκτος, γόος οἰκτρός, οἰκτρὸς θρήνος are natural intensifications in all languages, yet it is not Greek (unless in intentional bombast) to say οἶκτος οἰκτρός, γοερός γόος, nor Latin to say *luctus luctuosus*. The only apparent exception which recalls itself is Ar. Ay. 1060 θύσσουσ' εὐκταλαῖς εὐχαῖς, where however εὐκταῖος has a more special sense than εὐχή, and the Latin would be *votivis precibus*.

The proper epithet is determined by the sense. The οἶκτος has been (v. 23 sqq.) and continues to be (v. 65, v. 118) a supplication, *i.e.* ἱκταῖος. The mistake arose from a degenerate ἱκτεον, thus

ΕΓΓΑΙΟΙΚΤΕΟΝΟΙΚΤΟΝ

became

ΕΓΓΑΙΟΟΙΚΤΟΝΟΙΚΤΟΝ,

of which the latter member would forthwith be made adjectival.

53. **ΤΙΣ**. The repetition of **ΤΙΣ** after the second participle, the one being in protasis, the other in apodosis, offers no difficulty. In Ar. Ach. 569 εἴτε τις ἐστί ταξιαρχός τις ἢ τευχιστάς τις ἀνὴρ, βοηθήσαιτό τις ἀνύσας, the true reading is

Δαυλίδος οἰκτρᾶς ἀλόχου

κιρκηλάτου τ' ἀηδόνας,

ἄθ' ὑπὸ χλωρῶν πετάλων τεγγομένα

55

ἀντ. β'.

54 μῆτιδος M. μνηστίδος Meineke. μαινᾶδος Oberdick. εὐνίδος Martin. νῆστιδος Badham. Cuivis se offerent eiusdem generis multa e.g. φοιτάδος, ἀλατίδος &c. Sed sensu aptissimo carent. Δαυλίδος scripsi. 55 κιρκηλάτου τ' ἀηδοῆς M, corr. Turnebus. γ' Stanley. κιρκηλάτου' Elmsley. κιρκηλάτας Hermann, omisso τ'. 56 ἄτοπο χώρων ποταμῶν τ' ἐργομένα M (sed prius ο in litura est). ἄτ' ἀπὸ ἐιργόμενα Victorius. ἀπὸ χ. προτέρων ἐιργόμενα Martin, Weil, Oberdick, epitheto omnino pedestri πατρίων Haecker. Conicit Hermann ἀπὸ χλωρῶν πετάλων ἐγρομένα, praeclare ille quidem, quantum ad χλωρῶν πετάλων attinet,

ταξίλαρχος ἢ στρατηγὸς ἢ..., and the instance is thus similar to that before us. In Ag. 662 ἦτοι τις ἐξέκλεψεν ἢ 'ξητήσατο | θεὸς τις, οὐκ ἄνθρωπος each τις obviously has its separate value. Eur. Andr. 733 is more awkward.

ἀκούειν. The participle ἀκούων could follow only verbs of knowing, perceiving, not verbs of thinking (Goodwin, Moods and T. § 113). Though in Xen. Anab. VI. 6, 24 we find νόμιζε δ', ἐὰν ἐμὲ νῦν ἀποκτείνης, ἀνδρα ἀγαθὸν ἀποκτείνων, yet the imperative νόμιζε=ἴσθι and gives no warrant for νομειὶ ἀποκτείνων.

54. Δαυλίδος. Attempts have been made to render μῆτιδος (1) by Τηρεῖας μῆτιδος=Τηρέως. So the Scholiast. But this would make it almost impossible to join τᾶς with the ἀλόχου to which it must belong; for it would be too harsh to separate τᾶς from the feminine Τηρεῖας μῆτιδος immediately following. Martin further objects that, while Τηρεῖας βίας ἀλοχος is good, T. μῆτιδος ἄ. is not. Though it is dangerous to say what cannot be done in cases of the kind, it is dangerous on the other hand to give too much weight to analogy. The uses of βία with adjective or genitive, of ἴς and σθένης with genitive, and forms like 'Ορφεία γῆρυς (Eur. Alc. 971) amply support Τηρεῖα μῆτις, but give no evidence of the further step T. μῆτιδος ἀλοχος: (2) by μῆτιδος οἰκτρᾶς=οἰκτρᾶς ἔνεκα τῆς μῆτιδος. But the causal genitive, however it may be used with verbs and par-

ticiples, is only used with such adjectives in exclamations, e.g. Eur. Ion 260 τλήμων σὺ τόλμης, or when followed by the noun *with the article*, Plat. Phaed. 58 ε εὐδαίμων ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων. Of both these explanations it may be said, with Weil, that they lead "ad genetivorum implicationem inextricabilem". It is more in the manner of Aeschylus to join a series of epithets (cf. Ag. 154).

Δαυλίδος is suggested by e.g. Thuc. II. 29 πολλοῖς δὲ τῶν ποιητῶν ἐν ἀηδόνας μῆτιμυ Δαυλίας ἢ ὄρνις ἐπωνόμασται. Catullus LXV. 14 Qualia sub densis ramorum concinit umbris Daulias, absumpti fata gemens Ityli. Ov. Her. xv. 154 &c. The form Δαυλῖς is used by Plutarch II. 727 E of Procne. Cf. Μηλῖς and Μηλιάς, Δωρεῖς, 'Ασίς and 'Ασιάς.

The geographical title is Aeschylean, "come from afar, a foreigner from Daulis, as I from Egypt".

Τηρεῖας ἀλόχου. Cf. Theoc. XXVIII. 9 Νικιέας ἀλόχω.

οἰκτρᾶς=οἰκτιζομένης "wailing". A usual epithet of the nightingale. Soph. Aj. 629 οἰκτρᾶς γόνυ ὄρνιθος ἀηδοῦς.

55. τ', expegetical, as in v. 42. She is contemplated under two aspects, "et mulieris et avis" (Scholefield).

56. The question put by Hermann in regard to the reading of M, "num aquatilis avis est lusciniā?" touches but a small part of the difficulty. He should have asked whether the nightingale was,

πενθεῖ μὲν αἰῶν' ἄοικον ἡθέων,
ξυντίθησι δὲ παιδὸς μόρον, ὥς αὐτοφόνως (65)

sed cetera vitiose.

57 πενθεῖ νέον οἶκτον M. Excidit aliquid. νέον τιν' οἶκτον

as a matter of fact, kept from the rivers. Paley, remarking that the bird frequents places near the water, quotes Rhes. 546 Σιμβέντος ἡμένα κοίτας. If it be meant that she is kept from the *open* country and the *open* river (as opposed to the wooded country) by fear of the hawk, *χώρων* without qualification is most unsatisfactory. *χώροι* can only be used (1) of certain definite spaces (Soph. Trach. 145): (2) like *τόποι* requiring a defining epithet: (3) in the sense of country, *i.e.* agricultural and pastoral parts, as opposed to town (Xen. Oec. v. 4, Hdt. ix. 15). In none of these senses is *χώρων* *εἰργεται* possible without an epithet. Hermann finds the clue to the true reading, although his own cannot be accepted. His *ἄτ' ἀπὸ χλωρῶν πετάλων ἐγρομένα* is taken from Hom. Od. XIX. 518

ὥς δ' ὅτε Πανδάρου κούρη, χλωρῆς ἀηδῶν,
καλὸν αἰδῆσιν, ἔαρος νέον ἱσταμένοιο,
δενδρέων ἐν πετάλοισι καθεζομένη πνυ-
κτινοῖσιν,
ἥτε θαμὰ τρωπῶσα χέει πολυηχέα φωνήν
παῖδ' ὀλοφυρομένη Ἴτυλον φίλον, ὃν ποτε
χαλκῷ
κτεῖνε δι' ἀφραδίας.

To this we may add Eur. Hel. 1107, Phaeth. Fr. 775, Hesiod Op. 580, Ar. Av. 215, and Chaucer, Assembly of Fowles, "the nightingale *That clepeth forth the freshe leaves new*".

To Hermann's reading it is to be objected that the bird "non ex arbore excitata canit" (Weil), but sits among the leaves (so *passim*), and that τ' requires to be accounted for. *τεΓΓομένα* for *τεΡΓομένα* is the easiest of corrections, and as = *δακρύουσα* (Pers. 1065 &c.) is well suited to the sense. *ἄθ' ὑπὸ* will also account for the erasure in *ἄτοπο*.

χλωρῶν, of spring (*ἔαρος νέον ἱσταμένοιο*), at which time she begins.

57. The construction *πενθεῖ οἶκτον ἡθέων*, with cognate accusative and objective genitive, is elegant enough, but the recurring *οἶκτον* is offensive. Hermann's *νέοικτον οἶτον* was given because "opponuntur inter se luctus quod expulsa (*i.e.* according to his *ἐγρομένα*) e consueta sede est, et lamenta ob necem filii". Rather the opposition is "inter luctum quod sedem certam nusquam habet (being *κιρκήλατος* and driven from Daulis all over the world) et lamenta &c." *οἶτον* however will not stand. *οἶτος* is "fate", "doom", not "a song of fate". The latter notion has been falsely derived from *e.g.* Hom. Od. VIII. 578 *Δαναῶν ἡδ' Ἴλίου οἶτον ἀκούων*. But there is a vast difference between *Ἴλιου οἶτον* "the doom of Troy" (which fell and was destroyed), and *οἶτον ἡθέων* (whose only doom was that she was compelled to leave them). In Eur. I. T. 1091 *ἔλεγον οἶτον* is universally corrected to *ἐ. οἰκτρὸν*. The reading offered in the text is not so difficult to extract from the MSS. as it might appear. EON for AIΩN shews two of the commonest errors, and if these once occurred ΠΕΝΘΕΙ(ΜΕ)ΝΕΟΝΑΟΙΚΟΝ would be readily "corrected" into the reading of M.

For *πενθεῖ αἰῶνα* cf. Ag. 1145 *οἷα τις ξουθὰ ἀκόρετος βοᾷς Ἴτυν Ἴτυν στένουσ'* ἀμφιθαλῇ κακοῖς ἀηδῶν βλον (where βλον is object to *στένουσα*).

For *ἄοικον ἡθέων* (*τῶν συνήθων τόπων* Schol.) cf. Eur. Supp. 82 *ἄκλανστος γών*. Soph. Ant. 583 *κακῶν ἀγευστος αἰών*. The combination of *οἶκος* for the human being and *ἡθη* for the bird appears Aeschylean.

58. *ξυντίθησι*. More poetical as "componit" than as "addit". Cf. Tac. Agr. 3 *incondita et rudi voce memoriam*

ᾧλετο πρὸς χειρὸς ἔθεν
 δυσμάτορος κότου τυχάν. 60
 τὼς καὶ ἐγὼ φιλόδурτος Ἴαονίοισι νόμοισι στρ. γ'.
 δάπτω τὰν ἀπαλὰν νελοθερῇ παρειὰν (70)

Heath. νέον μὲν ο. Enger. νέοικτον οἶτον Hermann. 59 χειρὸς ἔο ἐν M, corr. Porson. 61 φιλοδύρτος M, corr. Heath. Hexametro opus est. ἀηδονίοισι Spanheim, Pearson, Dind. 62 εἰλοθερῇ Emper, quod probant nonnulli parum

prioris servitutis composuisse. The word is by no means restricted to unreal story. Thuc. I. 97 οἱ τὰ πρὸ τῶν Μηδικῶν Ἑλληνικά ξυνετίθεσαν.

μόρον, the *manner* of his death, and so frequently accompanied by a descriptive epithet. Cf. Prom. Vinc. 680, S. c. T. 199, &c.

αὐτοφόνως, either referring to her relationship (αὐτο-) to the child, as αὐτοκτόνος is used of fratricide, S. c. T. 681, 805. Cf. χεῖρ αὐτοκτόνος, Eur. Med. 1254 and αὐτοσφαγῆς, Soph. Aj. 841; or else = "by her own hand" as αὐτοκτόνος, Ag. 1631. Cf. αὐθέντης. The former is to be preferred as emphasising the cruelty.

61. τὼς καὶ ἐγὼ, i.e. in just such tones. To be joined with φιλόδурτος.

Ἴαονίοισι, ἀντὶ τοῦ φωνῇ Ἑλληνικῇ, Schol. But νόμοισι is not φωνῇ nor should "Ionian" be understood in this wide sense. The reference is not to language but to the plaintive chants, resembling the peculiar dirge-strains of the Ionians of Asia Minor (v. *inf.* 99). Aeschylus has indeed no other direct mention of the "Ionians" as mourners, but several times mentions those of the Asiatic neighbourhood, e.g. Mysians and Mariandynians, who would influence the character of the ceremonial wailing of the Ionians themselves. Cf. Pers. 1054 καὶ στέρν' ἄρασσε κἀπιβῶ τὸ Μύσιον (on which the Scholiast οἱ γὰρ Μυσοὶ καὶ οἱ Φρύγες εἰσὶ μάλιστα θρηνητικοί). Pers. 937 κακομέλετον ἰὼν Μαρνανδονοῦ θρηνητήηρος. Eur. I. T. 180 ἀντιψάλλοντας ψῶδας ὕμνον τ' Ἀσιήταν σοὶ ἐξανθάσω, τὰν ἐν θρήνοις μούσαν νέκυσι

μελομένην. Cf. mourning of the Carians Plat. Legg. VII. 800 E.

Ἴαονίοισι νόμοισι then = ἡλεμένοισι νόμοισι τῶν (ἐν Ἀσίᾳ) Ἴωνων. There is a geographical antithesis with νελοθερῇ, and a connotation of oriental softness and effeminateness (cf. ἀβρογόοι, ἀβροπενθεῖς of the Persae) in which the Ionians shared. Cf. Ἰωνοκαμπτήης (Plut. II. 539 c), and Ar. Thesm. 163 οἵπερ ἀρμονίαν ἐχύμisan ἐμτροφόρου δὲ καὶ διεκλῶντ' Ἰωνικῶς.

62. δάπτω. Generally understood as = "tear" (ἀμύσσω), being used literally of the cheek (ἀμύσσω θυγί) and metaphorically of the heart. For this the nearest apparent parallel is Hom. II. XIII. 831 μείναι ἐμὸν δόρυ μακρόν, ὃ τοι χροῖα λειριόεντα | δάψει ("bite").

But δάπτω (cf. δαρδάπτω, δάπτης, *dapsēs*) is "to devour, gnaw" and can scarcely without definition = ἀμύσσω θυγί. Though it is true that tearing of the cheek went with beating of the head and breast in *real* dirge-mourning (cf. Choeph. 24), yet the ἱκταῖος οἶκτος of the Danaids is not a real θρήνος, and would not entail actual rending of the cheek. δάπτω and ἀμύσσω are companion words. Prom. Vinc. 437 συννοῖα δὲ δάπτομαι κέαρ. Pers. 115 φρήν ἀμύσσεται φόβῳ. But they are not therefore synonymous any more than *devoro* and *lacero*. Rather there is a metaphor from cankerfret. Care "like a worm i' the bud feeds on their damask cheek" and on their heart. Literally, Pindar Frag. 243 κείνον οὐ σῆς οὐδὲ κῖς δάπτει.

The article τὰν is pathetic, "the cheek

ἀπειρόδακρύν τε καρδίαν
γοεδνὰ δ' ἀνθεμίζομαι
ποιμαίνουσα φόβους, τᾶσδε φυγᾶς
ἀερίας ἀπὸ γᾶς

65

(73)

consulto. νελοτραφή Blomfield.

63 κάρξαν Dind. propter antistropham.

64 γοεδνὰ M.

65 δειμαίνουσα φόβους M. φίλους manus recentior. De eo quod dedi vide adnot. φίλος Enger. δέιμα, μένουσα φ. Hermann: sed vereor ut Graece dici possit γοεδνὰ ἀνθεμίζομαι δέιμα. Posset aliquis δειμαίνουσ' ἀφίλου τᾶσδε φυγᾶς...

once so delicate and full of the succulence of Nile".

νελοθρηῇ. τὴν ἐν τῷ Νεῖλῳ θερισθεῖσαν, ὃ ἐστὶ βλαστήσασαν ἐν Αἰγύπτῳ, Schol. Emper's εἰλοθρηῇ is bad, since (1) there is a geographical contrast between Egypt and Ionia: (2) εἰλοθρηῇ (cf. εἰληθερεῖν) should mean "tanned by exposure to the sun", whereas Egyptian women did not so expose their faces, but wore a veil (v. 105): (3) a cheek which is εἰλοθρηῇ is not likely to be ἀπαλή but the contrary (cf. v. 726). Rather "ad Nilum maturatam" (ἀπὸ τῶν σταχύων ἡ μεταφορά, Schol.), with reference to the succulent χροῖας ἄνθος produced by the specially nutritive qualities of the river (vv. 827—830).

63. ἀπειρόδακρυν, "profusely weeping" (Paley), "lacrimarum expertem" (Dindorf). The latter is nearer the mark, though not quite adequate. The sense is, δακρύων οὐκ ἔμπειρον. Cf. S. c. T. 363 δμῳίδες καινοπήμενες νέαι. Similar formations are ἀπειρότοκος (virgin) Anth. Pal. vi. 10, ἀπειρόκακος Eur. Alc. 927, ἀπειρομάχας, Pind. N. iv. 49. The previous case of the heart amid the Egyptian ἀβρότης is contrasted with its present suffering.

64. γοεδνὰ δ' ἀνθεμίζομαι. τῶν γόων τὸ ἄνθος ἀποδρέπομαι, Schol. But γοεδνὰ differs from γόους as the feelings and sufferings from the groans which they prompt. The metaphor of the verb finds its analogies in ἄνθος and ἄωτον. Lucian (De Mer. Cond. § 39) has ἀπανθίζομαι.

65. The ms. reading δειμαίνουσα φόβους is generally altered to φίλου i.e.

"fearing, as to friends of this our flight, that there is none", of which Hermann need not have complained that it was *impedita sententia*. But the ο preserved in M can scarcely be accidental. In minuscules β and λλ are practically indistinguishable, the single λ for β is no improbable error. The reading given above supposes δειμαίνουσα to have been a gloss on ποιμαίνουσα φόβους and then to have taken the place of the participle. For the expression cf. Ag. 669 ἐβουκολοῦμεν φροντίσω νέον πάθος, Eum. 78 τῶνδε βουκολούμενος πόνον, Thëoc. xi. 80 ἐποίμαινεν τὸν ἔρωτα, Orphica (Hermann p. 507) ποιμαίνων πρᾶπιδεσσιν ἀνόμματον ὥκυν ἔρωτα.

The meaning in all these cases is not "to beguile" but "to brood over". This agrees well with ἀνθεμίζομαι, and the plural φόβους of the various fears which engage them.

65. φυγᾶς ἀερίας ἀπὸ γᾶς should be joined. τᾶσδε φυγᾶς=τῶνδε τῶν φευγουσῶν. Cf. Thuc. viii. 64 καὶ γὰρ καὶ φυγὴ αὐτῶν ἔξω ἦν ὑπὸ τῶν Ἀθηναίων παρὰ τοῖς Πελοποννησίοις (where the Scholiast rightly says φυγάδες αὐτῶν πεφευγότες). Xen. Hell. v. 2, 9 κατὰγειν τὴν φυγὴν. The particular force of τᾶσδε is explained by ἀερίας ἀπὸ γᾶς, "one like ours, which comes from so far".

66. ἀερίας. The Scholiast explains σκοτεινῆς μέλαινα γὰρ ἐστίν. ἡ ὅτι ταπεινὴ καὶ τοῖς ἀπὸ θαλάσσης ὡς ὑπόγειος φαίνεται. Hermann quotes Steph. Byzant. 'Αερία' ἡ Αἰγυπτος παρὰ τὸν ἀέρα καὶ γὰρ ἠερέεσαν αὐτὴν φασιν. Cf. Apoll. Rhod. iv. 207 ἦμος ὅτ' ἠερίῃ πολυλήϊος

εἴ τις ἐστὶ κηδεμών.

ἀλλά, θεοὶ γενέται, κλύετ', εὖ τὸ δίκαιον ἰδόντες· ἀντ. γ'.
ἦβα μὴ τέλος ἐνδόντες ἔχειν παρ' αἶσαν,

68 θεοὶ οἱ γενέται M, corr. Porson.

69 ηκαὶ μὴ τέλεον δόντες M (secundum plerosque; sed ηβαι Vitelli ap. Weckleinium). ἦ βαι cod. Par. ἦ καὶ cod. Guelf. Varietas orta est ex eo, quod inter se simillima vixque discernenda sunt κ et β in minusculis. ἦβα Dind. ἦβαν Schuetz. Ἥρα μὴ τὸ πλεον Schoemann.

ἐκλήϊστο | μήτηρ Αἴγυπτος προτερηγενέων αἰζηῶν. Oberdick accepts a derivation from Egyptian Iri. But the title is by no means confined to Egypt. Hartung reminds us that Thasos, Libya, Crete (Pliny N. H. iv. 20), Sicily, Cyprus, Aethiopia are according to Hesychius all ἡερῖαι. The explanation of Stephanus would correspond with the Homeric περὶ ὃ ἡέρα πουλὺν ἔχευεν (Il. v. 776) and the adjectives ἡερεῖος and ἡεροειδέης. The hazy ἀήρ of Egypt would thus lie in contrast with the αἰθέρ λαμπρότατος of Attica. Pind. (P. iv. 93) has κελαινεφῇ πέδια of Libya. But in the simple meaning of darkness the adjective would here be pointless, having nothing to do with the reception of the Danaids. And if we write 'Αερίας as = Αἰγύπτου there is a similar lack of direct bearing. A better meaning is "far-off", a notion derived from "dimly seen". Cf. Apoll. Rhod. i. 580, and Hom. Il. v. 770 ὄσσον τ' ἡεροειδὲς ἀνὴρ ἰδεν ὀφθαλμοῖσιν | ἥμενος ἐν σκοπίῃ. The meaning would come first through mariners. It is the remoteness of Egypt that makes the Danaids fearful of indifference.

67. εἴ τις ἐστὶ. ποιμαίνουσα φόβους εἴ τις ἐστὶ = φοβουμένη μὴ οὐ τις ἦ. Cf. Eur. Med. 184 δράσω τάδ'. ἀτὰρ φόβος εἰ πείσω. Similarly οἶκτος εἰ γενήσεται τάδε, *ibid.* 931. The context decides in each case for μὴ or μὴ οὐ. Soph. Trach. 176 φόβῳ ταρβοῦσαν εἰ = φοβουμένην μὴ.

68. θεοὶ γενέται. Of the two possible renderings, (1) *di genitales* "presiding over generation") *c.g.* Eur. Ion 1130: (2) *di gentiles, patrii* ("tutelary or ancestral gods of our race" = γενέθλιοι

S. c. T. 639), the former is on all accounts preferable. The context refers to the consummation of a union, and θεοὶ τέλειοι (v. 69—71) are also *di genitales*.

εὖ ἰδόντες. Not merely προφρόνως or δικαίως ἐπιδόντες, but also with the sense "providing well for..." "taking care that justice come about". Cf. Soph. Aj. 1165 σπεύσον κοίλῃν κάπετόν τιν' ἰδεῖν. Theoc. xv. 2 ὄρη δίφρον, Εὐνόα, αὐτῇ. Hom. Od. viii. 443 αὐτὸς νῦν ἰδε πῶμα. ἰδόντες is "coincident" aorist.

69. Of the ms. reading τέλεον Paley says "it is easy to supply τὸ πρᾶγμα or τὸ βούλευμα, or even ὕβριν from the following verse". The latter course, however, seems impossible, nor is it easy to find analogy for the former, which, after all, simply means that τέλεον = τέλος. If τέλεον were sound ἦβαν might be read, ἔχειν being intransitive: "let not youthful lust be consummated". But it seems best to extract ΤΕΛΟCΕΝΔΟΝΤΕC from ΤΕΛΕΟΝΔΟΝΤΕC, and to understand τέλος as in Eum. 835 θύῃ πρὸ παίδων καὶ γαμηλίου τέλους. Hesychius has τέλειοι οἱ γεγαμηκότες, and the Scholiast on Ar. Thesm. 973 "Ἡρα τελεῖα καὶ Ζεὺς τέλειος ἐτιμῶντο ἐν τοῖς γάμοις ὡς πρυτάνεις ὄντες τῶν γάμων· τέλος δὲ ὁ γάμος. Eum. 213 ἦ κάρτ' αἶψα καὶ παρ' οὐδὲν εἰργάσω "Ἡρας τελεῖας καὶ Διὸς πιστώματα, where "Ἡρα τελεῖα = Ἡρα ζυγία, *funo pronuba*: v. Jebb on παρτελὴς δάμαρ, Soph. O. T. 930.

ἦβα, *i.e.* to lustful heated youth, the notion of wantonness being uppermost. Pind. P. vi. 47 νόψ δὲ πλοῦτον, ἄγων ἄδικον οὐθ' ὑπέροπλον ἦβαν, δρέπει. P. iv. 295 θυμὸν ἐκδόσθαι πρὸς ἦβαν πολ-

ὑβριν δ' ἐτοίμως στυγόντες, εὖ
τελοῖτ' ἂν ἐνδίκους γάμους.

(80) 70

ἔστι δὲ καὶ πολέμου τειρομένοις

70—71 ἐτοίμως στυγόντες πέλοιτ' ἂν ἐνδικοί γάμοις M. ἐτύμως cod. Guelf. ἐτύμως Arnold. στυγοῦντες Turnebus. Deest syllaba longa post στυγόντες, quocirca οὐ πέλοιτ' ἂν ἐνδικοί γάμοις; Westphal: οὐ πέλοιτ' ἂν ἐκδίκος γάμος Weil: στέγοντες εὖ πέλοιτ' ἂν ἐνδικοί νόμοις Hermann. νόμοις etiam Schwerdt. De emendatione mea infra disceptatur. Cum τελοῖτ' in πέλοιτ' depravatum esset, necesse erat ἐνδίκους in ἐνδικοί abiret. 72 ἔστι δὲ καὶ M. ἔστιν καὶ Enger. πολέμου M, unde

λάκεις. So the verb Eur. Or. 696 ἡβᾶ δῆμος εἰς ὄργην πεσών. Cf. the use of νεανικός = *protervus*.

70. ἐτοίμως is assuredly right, while ἐτύμως is weak. It = οὐ διχορρόπως or *studiose*. Cf. Ag. 842 ζευχεῖς ἐτοίμος (zealous) ἦν ἐμοὶ σειραφόρος.

στυγόντες. The tense must match ἰδόντες and ἐνδόντες, and ἔστιν στυγον is unimpeachable (v. Veitch, Verbs Irr. and Def.). In point of sense the true use of στυγεῖν as opposed to μισεῖν (cf. Eur. El. 1015), viz. of the *exhibition* of loathing, is brought out.

70—71. εὖ τελοῖτ'. There is no evidence for the contraction κάρζαν claimed by Dindorf in v. 63. Nor is there any for the usage ἐνδίκος τινὶ πέλειν. ἐνδικον is that which ἐν δίκῃ πράσσεται, that which is done, ruled or moved with justice. Moreover γάμοις of itself cannot bear all the implication of the Scholiast τοῖς νενομισμένοις καὶ δόξασιν ἡμῶν. If πέλοιτ' ἂν ἐνδικοί γάμοις has a meaning it is "keep yourselves in the position of justice as regards your dealings with marriages (and ours among them)". This however would be interpreting "βίᾳ φρενῶν".

There is a contrast between τέλος παρ' αἴσαν and a τέλος which is ἐν αἴσῃ, i.e. an ἐνδικον τέλος. The Danaids do not call upon the θεοὶ γενέται (and τέλειοι) to prevent any marriage but the wrongful one.

The conjecture εὖ was also made by Hermann, who, however, used it as a

poor resource for metre, joining it with his στέγοντες. With τελοῖτε it becomes part of a customary phrase. Cf. S. c. T. 35 εὖ τελεῖ θεός, Ag. 806, Pers. 225 &c. The conception arose from CTYΓON-TECEYTελοιτ, where the letter C was absorbed and YT became Π. In the context (θεοὶ γενέται...τέλος &c.) τελοῖτε becomes practically certain.

72. ἔστι δὲ καὶ. Though antistrophic correspondence is very severe in Aeschylus, there are undoubtedly systems (very common in Euripides) in which long syllables may answer to short; and resolved feet to close. Inf. v. 531 Παμφύλων corresponds to πολλὰ βροτῶν (v. 522), and v. 528 περὰ δὲ τὸ λειμῶνα (v. 518). In view of the present ignorance of many metrical intricacies it is not safe to alter to ἔστιν καὶ. Δέ, indeed, is of little advantage to the sense, since the *a fortiori* argument which here begins with the emphatic ἔστι is perhaps better introduced without the particle. But, though δὲ may be omitted, it is certainly inelegant to omit ἐκ and to read ἔστιν καὶ πολέμῳ with Paley. The construction is pregnantly used of those who not only πολέμῳ τείρονται but also ἐκ πολέμου φεύγουσι. Paley illustrates the passage appositely by Plut. de Superst. § 14 ἔστι δούλῳ φεύξιμος βωμός, ἔστι καὶ λησταῖς ἀβέβηλα πολλὰ τῶν ἱερῶν, καὶ πολεμίους φεύγοντες, ἂν ἀγάλματος λαβῶνται ἢ ναοῦ, θαρροῦσι.

βωμός, ἀρῆς φυγάσιν

ῥῦμα, δαιμόνων σέβας.

εἴρηται λόγος εὐ παναληθῶς.

στρ. δ'. (85) 75

Διὸς ἕμερος οὐκ εὐθήρατος ἐτύχθη.

ἔστω δὲ πτολέμῳ Paley dubitanter. 73 ἀρῆς M. ἀρῆς cod. Guelf. ἀρᾶς Scholefield; sed Homericam formam servat poeta vocabuli ex Homero sumpti. βωμός ἄρος. Ahrens. 74 Licet cogitare de δυσμενῶν σέβας i.e. "ara quam hostes (persequentes) reverentur". Cf. Eum. 690 πάγος Ἄρειος, ἐν δὲ τῷ σέβας ἀσπῶν. 75 εἰθείη διὸς M. εἴθ' εἴη cod. Par. εἴθ' εἴη τέλος Lincke. εἰ θείη θεὸς Schuetz, multis probantibus: ipse postea repudiat. ἰθείη (ex Hesych. εἰθεία: δικαιοσύνη) Hermann cum praece-

73. ἀρῆς ῥῦμα φυγάσιν, to be joined: "a defence from harm for fugitives". The Scholiast explains καὶ τοῖς ἐκ πολέμου δὲ τειρομένοις καὶ φεύγουσιν ὁ βωμός διὰ τὸ τῶν δαιμόνων σέβας ῥῦμα τῆς βλάβης ἐστίν. Hesychius gives ἀρή· βλάβη ἡ ἐν τῷ Ἄρει. Cf. Il. XVIII. 100 ἀρῆς ἀλκτῆρα γενέσθαι, XII. 334 ἀρῆν ἐτάροισιν ἀμύνειν. The objective genitive as in Frag. 301 θάνατον... ὅσπερ μέγιστον ῥῦμα τῶν πολλῶν κακῶν.

ἰκέται and φυγάδες are coupled in Choeph. 336 τάφος δ' ἰκέτας δέδεκται φυγάδας θ' ὁμοίως.

74. δαιμόνων σέβας. The Scholiast's διὰ τὸ τῶν δ. σέβας is away from the construction. Weil's *idque ius etiam di reverentur*, though supported by Eum. 94 σέβει τοι Ζεὺς τόδ' ἐκνόμων σέβας, seems less good than the objective genitive, "an awe felt for heaven", in apposition to βωμός and ῥῦμα, with which that awe is identified.

75. The εἰθείη διὸς of M, usually altered to εἰ θείη θεός, is taken with παναληθῶς (cf. εὐλόγως) to refer to the supposed derivation of θεός from θεῖναι (Hdt. II. 52) i.e. "may God in sooth bring good". The confusion of Θεός and Διὸς is argued by Porson on Eur. Orest. (fin.). This correction does not appear the best possible, and it leaves an abrupt asyndeton of the next line. That line with its gnomic aorist is evidently taken from some collection of proverbial wisdom. The Scholiast says γνωμικῶς παρὰ τὸ

"Ἀνὴρ δὲ κεν οὐ τι Διὸς νόον εἰρόσσαιτο" (Il. VIII. 143). It is indeed γνωμικῶς, but its origin is not to be sought in any single passage of extant literature. There were many γνῶμαι to the same effect, e.g. Solon X. πάμπαν δ' ἀθανάτων ἀφανὴς νόος ἀνθρώποισι. The saying is in fact a τριγέρων μῦθος (Cho. 314), a παροιμία (Ag. 264). Aeschylus, like Pindar (P. VII. 54 φαντί δ' ἀνθρώπων παλαιὰ ῥήσιες κ.τ.λ.), is fond of quoting saws, which are introduced in various ways, e.g. Ag. 369 οὐκ ἔφα τις..., Ag. 750 παλαίφατος δ' ἐν βροτοῖς λόγος τέτυκται, Cho. 314 τριγέρων μῦθος τάδε φωνεῖ. The theological wisdom of the following lines is better suited (in point of ἡθος) to the Danaids as a quotation than as original thought. The ΔΙΟC of M arose from a corruption of ΕΙΡΗΤΑΙΛΟΓΟC, through the similar shapes A, Δ, Λ and I, Γ.

76. ἕμερος, stronger than νόος or βουλή, or ὁ Διὶ φίλον ἐστίν (Weil); = "that which Zeus hath set his heart upon". The stronger meaning is constant: cf. Plat. Crat. 418 C ἀσμένους καὶ ἡμειρουσιν ("nay, yearning") ἐγίγνετο τὸ φῶς.

οὐκ εὐθήρατος. Weil's "Iovis voluntas non facile expugnatur" (= ἐνίκατος) misses the point of the metaphor. The allusion is to the chase and the difficulty of catching an evasive object in the dark or an evasive animal in the thickets of a shadowy wood. "It is not easy to track out the desire of Zeus: for the

πάντ' αὐτῷ φλεγέθει
κἂν σκότῳ κελαίνῳ κατέχῃ

dentibus prave coniungens. Id dedi, quod sententia flagitare videtur. 77—79 et 82—84 transponunt Westphal, Oberdick. 77—78 πάνται. τοι φλεγέθει κἂν σκότῳ μέλαινα· ξυντύχαι M. πάντα τοι cod. Guelf. παντᾷ τοι edit. μελαίνα ξὺν τύχῃ et in antist. τείνουσιν Porson, qualis structura, haud liquet. μελαίνα τε τύχῃ Hermann. μελαίνας ξυντυχίας Westphal. Rationem meae correctionis reddidi.

mind of Zeus, in which we seek to trace that desire (—the ἔμερος is that which runs through the νόος—), is full of mysterious ways, which to him are clear, to us are dark”.

ἐτύχθῃ = πέλει. Cf. Eum. 353 παλ-
λέκων πέπλων ἄμοιρος ἐτύχθην. The whole diction of this line bears the appearance of a direct quotation.

77—84. The arrangement of the following thoughts has perplexed all commentators. Westphal and Oberdick transpose vv. 77—79 with vv. 82—84, under the impression that vv. 82—84 give a better completion to the metaphor in εὐθήρατος. But on the other hand vv. 77—79 come no better after v. 81 than where they stand at present. The question is obscured also by the corruption in vv. 77—79 and the consequent uncertainty of the metaphor there involved. Weil, following Schütz, finds in these lines “comparationem a spectaculo fulminis atras nubes interlucentium ducit”. This, however vigorous in itself, leads to hopeless confusion. Paley also supposes a mixture of metaphors from hunting, a candle or lightning, wrestling, and a thick wood. The course of thought seems rather to be: “what Zeus hath set his mind upon eludes all pursuit. To himself everything (his purpose and its course) is clear. His will goes toward the end it clearly sees, though we see neither the purpose nor the end. And if Zeus decide that a thing be brought to pass, it is (despite all attempts to wrestle with it) sure to escape a fall: for (when a man thinks to see and counteract his purpose, he fails because) the devices of

Zeus (like a wrestler's tricks) are dark and mysterious—they evade us amid the intricate ways of his mind, just as the hunted animal evades us in the dark ways of the wood”.

The metaphor δαυλοί, δάσκιαι thus returns to that of εὐθήρατος, while nevertheless it continues that of the wrestling vv. 80—81. Thus εὐθήρατος runs through the whole. “There is no catching the desire of Zeus (1) because he sees where all is dark to us, (2) because his devices are intricate and we cannot discover and struggle against them”. The lack of perspicuity is plainly due to the welding together of several different remains of proverbial theology.

77—79. The MS. reading does not wholly correspond to the explanation of the Scholiast ἐν παντὶ τόπῳ (i.e. παντᾷ) λάμπει (i.e. φλεγέθει), κἂν δια σκότου χωρῇ (i.e. κἂν σκότῳ). τοῖς μὲν ἀνθρώποις (i.e. μερόπεσσι λαοῖς) οὐκ εὐσύνοπτός ἐστιν, ἀλλὰ μέλαινά τις αὐτοὺς κατέχει συντυχία (from which it appears that he read μελαίνα ξυντυχία). κατέχει, indeed, may be a trace of an earlier explanation combined with a later in order to make the best of a corrupt reading. Yet this should not be pressed, since κατέχει is the verb which would most naturally offer itself for the sense the Scholiast required. It is difficult to understand Hermann's note “ubique Iovis voluntas etiam in tenebris atraque sorte confictantibus lucet”. If the will of Zeus “ubique lucet” it can hardly be οὐκ εὐθήρατος, unless we degrade the image to that of an ignis fatuus. Nor is there any reference to fate, but to the will of Zeus and human

μερόπεσσι λαοῖς.

πίπτει δ' ἀσφαλές οὐδ' ἐπὶ νώτῳ, ἀντ. δ'. (90) 80
κορυφᾷ Διὸς εἰ κρανθῇ πρᾶγμα τέλειον·

δαυλοὶ γὰρπραπίδων

δάσκιόι τε τείνουσι πόροι

κατιδεῖν ἄφραστοι.

81 κράνθη M.

83 τίνουσι M.

84 κατειδεῖν M.

85 δὲ ἀπίδων M, corr.

short sight. The sense required is rather "omnia *ipsi* lucent, quamvis nigra caligine offusa teneat *mortalibus* aegris". Cf. Hor. Od. III. 29. 29 prudens futuri temporis exitum Caliginosa nocte premit deus. The reading offered above makes both sense and syntax clear. φλεγέθαι is indifferently transitive or intransitive.

The corruption ΠΑΝΤΑΙΤΟΙ for ΠΑΝΤΑΥΤΩΙ is of the commonest kind. αὐτῷ in the emphatic sense *ipsi* cannot be denied to lyrics. In Eum. 320 αὐτῷ τελέως ἐφάνημεν, the force of αὐτῷ is much less. κατέχειν is the customary word with e.g. νύξ, σκότος, ἡμέρα, φῶς: cf. Pers. 387, Hom. Od. XIII. 269; and the inverted form Ζεὺς σκότῳ κατέχει is paralleled by e.g. Il. XVI. 79 οἱ δ' ἀλαλητῷ πᾶν πέδιον κατέχουσι. The antistrophe points to ~ ~ ~ for the end of the line. If τέχῃ passed into τύχῃ the Δωριασμός would follow as a matter of course.

79. μερόπεσσι λαοῖς. Whatever the origin of μέροπες, Aeschylus appears to have understood it of the weakness and pitiable condition of mortals (δειλοὶ βροτοί, mortales aegri): cf. Cho. 1018 οὔτις μερόπων ἀσυνή βίοντα διὰ παντὸς ἀμείψει, in which passage the later use of μέροπες without a substantive shews itself. Homer always adds βροτοί or ἄνθρωποι (=λαοί here).

80. ἀσφαλές, in the original sense ἀνευ τοῦ σφαλῆναι. οὐδ' ἐπὶ νώτῳ is exegetical of ἀσφαλές, the fall upon the back being the only fall which made a defeat. A fall upon the knee (Pers. 930) or shoulder (Ar. Eq. 571) was not a

defeat, but the thrown one must κείσθαι ὕπτιος. There is of course no notion in πίπτει of even a partial reverse. In a struggle the contestants lift each other off their feet, but at all such liftings the will of Zeus alights on a sure footing. The subject of πίπτει is πρᾶγμα, εἰ κρανθῇ being = ὁ τι κρανθῇ.

81. κορυφᾷ Διὸς, *Iovis numine*. Cf. ἐπινεύειν, κατανεύειν, ἀνανεύειν. Il. I. 527 οὐκ ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω. Paley quotes Callimachus for κορυφᾷ Διὸς ᾧ κ' ἐπινεύσῃ, | ἐμπεδον.

τέλειον, proleptic and to be joined closely with κρανθῇ = "si Iuppiter rem perficere decreverit". Inf. v. 587 τόνδε κραινόντων λόγον. βοὶ ἔκραν' ἀνευ κλητῆρος ὡς εἶναι τάδε.

82. δαυλοὶ δάσκιόι. A metaphor from a forest with intricate paths (πόροι). Hom. Od. v. 470 δάσκιος ὕλη. Herod. IV. 21 δασὺς ὕλη παντοίη. δασέα as a noun = "thickets". Similarly a "bushy" beard is both δαυλὸς and δάσκιος (Pers. 316, Frag. 30). The lairs of wild animals are in such places Hom. Od. v. 470.

πραπίδες not merely thoughts, but shrewd devices (of wrestling) which, like chased animals, run through the intricate paths (πόροι also signifies "wiles") of the dark mysterious mind of Zeus. τείνουσι adds to the sense of profundity:—"stretch far".

84. ἄφραστοι, *haud perspicendi*, or ἀξύμβλητοι: from φράζομαι not φράζω (cf. ἀφραδία, ἀφράδμων). Cf. Hdt. v. 92 κατακρύπτει ἐς τὸ ἀφραστότατον... ἐπισταμένη ὥς, εἰ ὑποστρέψαντες ἐς ζήτησιν ἀπικόλατο, πάντα ἐρευνήσειν μέλ-

ιάπτει δ' ἐλπίδων ἀφ' ὑψιπύργων στρ. ε'. (95) 85
 πανώλεις βροτούς·
 βίαν δ' οὐ τις ἐξοπλίζει

Hermann. 87—89 βίαν δ' οὐτιν' ἐξοπλίζει τὰν ἀποινον δαιμονίων ἡμενον ἀν' φρόνημά πως M. φρονήμάτους in φρονήμά πως mutatum cod. Guelf. Magnus est conjecturarum proventus, cum quibus meam componere ausus sum. οὐτις Auratus. τὰν ἀποινον δαιμονίαν Westphal, Oberdick. οὐτις ἐξαλύξει τὰν ἀποινον δαιμονίων Her-

λοισιν, and Hymn. Merc. 353 ἀφραστος στίβος.

κατιδεῖν, with the sense of κατόπτῃς, κατὰσκοπος, = *explorare*.

85. ἑλπίδων ἀφ' ὑψιπύργων. As if hopes and fancies are a proud citadel, in which mortals live in false security. The literal πόλις ὑψιπύργος (Eum. 691) becomes the metaphorical ἐλπίς ὑψιπύργος. In Cho. 691 the true reading is probably οἱ ᾧ, κατ' ἀκρας ἐλπίδος πορθούμεθα, where ἀκρα ἐλπίς suggests ἀκρόπολις. The sense of pride is frequent with the verb πυργουῖσθαι: cf. Pers. 192, Eur. Or. 1568 πεπύργωσαι θράσει.

πανώλεις. Best taken proleptically, since ἱάπτει calls for some such qualification. The contrast between the pride and the fall is better brought out thus than by the Scholiast's τοὺς τοῦ ὀλέσθαι ἀξίους, ὃ ἐστὶ κακοὺς. The moral meaning of πανώλης (= *perditus*) only occurs where the context or the special fame of the person directly bears upon some mischief or bloodshed worked by the possessor of the epithet, e.g. Eur. El. 60 ἡ πανώλης Τυνδαρίς, Soph. El. 544, Soph. O. C. 1264 &c. The whole form of the expression here resembles S. c. T. 71 μὴ μοι πόλιν γε πρυμνόθεν πανώλεθρον ἐκθαμνίσῃτε, Pers. 732 Βακτρῶν δ' ἔρρει πανώλης δῆμος.

87—90. The Scholiast's comment on these difficult lines is τὸ δὲ φρόνημα αὐτοῦ ἐπὶ τῶν ἀγνῶν ἐδρασμάτων ἐφήμενον ἐξέπραξε τὸν σκοπὸν ἑαυτοῦ αὐτόθεν, ἀπὸ τῶν ἀγνῶν ἐδρασμάτων, ὃ ἐστὶ τοῦ οὐρανοῦ, which shews that he struggled valiantly with a reading substantially the same as that of M in vv. 89—90. The chief

attempts at emendation are given above. Those who, like Weil and Paley, keep οὐτιν' in v. 87 and make Zeus the subject of ἐξοπλίζει, explain it of the ease with which he effects his purpose; and this sense they carry on with the alteration πᾶν ἀποινον δαιμόνιον "omne quod a dis venit labore caret" (Paley). The asyndeton so caused is harsh and the remark is not the most apposite. The most that can be said for it is that it is a possible sense and has parallels in Eur. Phoen. 690, Eum. 651, Lucr. v. 1181. But when v. 88 is thus reconstructed, vv. 89—90 are left with asyndeton again.

It does not seem to have been observed (1) that an epithet βρότειον accompanies ὕβριν in v. 91, and that this, after the βροτούς of v. 86, necessarily implies an antithesis to some ὕβρις which is not βρότειος. The antithetic word must evidently be looked for in δαιμονίων: (2) that φρόνημα means *animi*, pride proper or improper, not *voluntas* (βούλευμα). φρόνημα answers to μέγα φρονεῖν, and is high, stubborn, or wicked thought, not simply thought. Generally indeed an epithet accompanies the word (ὠμόν, καρτερόν, δύσθεον, ἀδικόν, ἄθεον, ὑπέρκομπον, ὑπέρτολμον, μάταιον all occur in Aeschylus), but not necessarily: cf. Prom. V. 953 σεμνόστομός γε καὶ φρονήματος πλέως, and inf. v. 879.

These considerations point to the reading given above, which may be rendered: "mortales ab alto spiritu deicit: immo si quis deorum divinam illam vim armat, ilico de eo Iuppiter superbiae poenas sumit quamquam in sacris sedibus sedente. (*Qui ergo deos punit ipsos*) in

τὰν ἄπονον δαιμονίαν,
 ἥμενον δν φρονήματ' οὐκ
 αὐτόθεν ἐξέπραξεν ἔμπας ἐδράνων ἐφ' ἄγνων. (101) 90
 ιδέσθω δ' εἰς ὕβριν βρότειον, οἷ' ἀν-
 ἀντ. ε'.

mann. Deinde ἥμενος δν (*sumit*) Paley. θάσσον ἄνω Weil (ex Hesychio, apud quem θάσσον per καθεζόμενος explicatur), arbitrans inesse aliquid in scholiastae paraphrasi. μνήμον ἄνω Hermann. ἥρεμ' ἄνω Martin. ἧ μέμονεν Conington, Emper. 90 βουλὰς pro ἔμπας temere Oberdick, ποιῶς Burges. ἀφ' plerique. 91 ἐς M, et βρότειον in βρότειον corr. οἷα νεύζει M. οἷ' ἀννεύζει ipse dedi. οἷα Schuetz.

mortalem libidinem despiciat &c." This, put in the form οὐτὶς...δν...οὐκ (nemo de quo non sumat), was liable to corruption, which the double accusative δν ἐξέπραξε φρονήματα facilitated. In further support of this reading it may be noted that (1) βίαν is more frequently used in a bad sense, parallel to ὕβρις. Hom. Od. xv. 329 ὕβρις τε βίη τε, and is better used of an act of violence than an exertion of strength (σθένος, μένος); (2) ἔμπας has more force with ἥμενον ἐδράνων ἐφ' ἄγνων i.e. θεόν περ ὄντα than as a somewhat superfluous addition to ἥμενος αὐτόθεν; (3) the ms. reading ἐφ' is better with ἥμενον than with ἐξέπραξεν. Editors have written ἀφ' to suit the latter, comparing Hom. Od. xxi. 420 αὐτόθεν ἐκ διφροιο καθήμενος. (4) ἄγνων gains greatly in pertinence. With the whole expression cf. Pers. 794 ὕβρεως ἄποινα κἀθέων φρονήματων. Ibid. 814 Ζεὺς τοι κολαστὴς τῶν ὑπερκόμπων ἄγαν φρονημάτων.

88. τὰν ἄπονον δαιμονίαν, better than a possible οὐτὶς...τῶν ἄπων δαιμονίων, since δαιμόνιον "deity" is not of the time of Aeschylus. τὰν=illam. The great and easy power of the gods is contrasted with the smallness of man and his efforts. By hypallage the epithet ἄπονος is transferred from the gods to their βία. ἄπονος is the opposite of ἐργώδης (Aristot. E. N. x. 7), and is a common description of the divine life or condition. Cf. Soph. O. C. 1585 ἄρα θεῖα κἀπόνῃ τύχῃ; (sc. βίοντον λελοιπέ). Hes. Op. 112

ὡς τε θεοὶ δ' ἐζῶν ἀκηδέα θυμὸν ἔχοντες
 νόσφιν ἄτερ τε πόνων.

The *securum aevum* of Lucretius, the ζωὴ ἄλυσος of Aristot. Cael. II. 1, embraces this ἀπονία. βίαν ἐξοπλίζει τὰν ἄπονον is an oxymoron.

89. For the theological question (of Zeus punishing even the gods) cf. II. VIII. *iniit*.

δν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα
 νοήσω
 ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖ-
 σιν,
 πληγὴς οὐ κατὰ κόσμον ἐλεύσεται
 Οὐλυμπόνδε.

90. αὐτόθεν=*illico*. II. xx. 120, Thuc. I. 141, Plato Gorg. 470 E.

ἐξέπραξεν. Gnostic. The verb takes accusative of person deed or penalty, or any two of these combined. Eur. Med. 1305 μητρῶν ἐκπράσσοντες ἀνδρῶν φόνον (so φρόνημα here). Eum. 624 τὸν πατὴρ φόνον πράξαντα. Pind. Ol. III. 12 πρᾶσσοντί με τοῦτο θεόδοματ' ἄρεος.

ἄγνων. Cf. Ag. 183 δαιμόνων δέ που χάρις σέλμα σεμνὸν ἡμένων. Ibid. 519 σεμνοὶ τε θάκοι.

91. οἷ' ἀννεύζει. This seems the most natural correction, the omission of N being easy. Hermann's οἷα is awkward in view of the masculine πνυθμήν. The contraction is quite legitimate: Hom. Od. x. 192 ἀννείται, Ag. 305 ἀνδαίω. In Soph. Trach. 396 κἀννεύσασθαι λόγους should be read. Liddell and Scott wrongly give ἀννεύζειν as transitive in Ar. Ran.

νεάζει πυθμὴν
δι' ἄμὸν γάμον, τεθαλὼς
δυσπαραβούλοισι φρεσίν,
καὶ διάνοιαν ἀλεάν
κέντρον ἔχων ἄφυκτον, ἄτας ἀπάταν μεταλγοῦς.

(105)

95

οἷα Hermann. οἷον Pauw. 93 ἄμὸν M. vide adnot. ad v. 153. τὸ θάλος M, corr. Bothe. 94 δυσπαραβούλοισιν M. 95 μαινόλιν M. μαινόλιν schol. et editt. Laborat metrum: quapropter μαργουσύναν τε μαινόλιν Weil, αἰμόλιν Bamberger. Praestat, credo, ἀλεάν. 96 ἄται (ι in rasura) δ' ἀπάτα.ι μεταγνοῦς M. "Ἄτας δ' ἀπάταν Westphal, Oberdick. ἄτα δ' ἀπάταν Pauw. ἄταν δ' ἀπάτα plerique.

593. The compound verb is preferable to the simple, which occurs in Ag. 764 in a similar connection φιλεῖ δὲ τίκτειν ὕβρις μὲν παλαιὰ νεάζουσιν ἐν κακοῖς βροτῶν ὕβριν. In that place there is no notion of rejuvenescence of an old stock, but of the wantoning of a new one.

92. πυθμὴν. Not, as the Scholiast thinks, αὐτὸς ὁ Αἰγυπτῶς. From other familiar references to ὕβρις it is clear that the πυθμὴν is the old stock of collective ὕβρις, which sprouts out "in the matter of this marriage" as it does ever and anon in other matters.

94. The more than usually intelligent note of the Scholiast is οὐ φύλλοις, ἀλλὰ τῇ ἀνοίᾳ τῶν παίδων αὐτοῦ, καὶ διάνοιαν μαινόλιν ἔχων, ὃ ἐστὶ κέντρον ἄφυκτον.

95—96. The metaphor, contrary to the manner of Aeschylus, becomes mixed. Though the MS. reading is plainly corrupt in v. 96, there is no reason to doubt the words καὶ κέντρον ἔχων ἄφυκτον in grammatical agreement with πυθμὴν. The separation of the metaphors into different clauses makes the confusion less felt than in Shakspeare's "to take up arms against a sea of troubles".

95. διάνοιαν μαινόλιν is against the metre, although editors for the most part ignore the fact. φρόνημα of the strophe is past suspicion. Weil supposes καὶ δι' ἀνοίαν to be an explanation written over a true reading μαργουσύναν τε. This is too bold. We may suspect a gloss, but more rightly on μαινόλιν. διάνοια and μαι-

νόλις are both used in connections like this, e.g. S. c. T. 831 ὦλοντ' ἀσεβεῖ διανοίᾳ. Eur. Or. 813 ἀσέβεια μαινόλις κακοφρόνων τ' ἀνδρῶν παράνοια. A gloss presupposes a rarer word to be explained, and ἀλεάν (ἡλεάν) is such a word. ἡλεός is a Homeric word φρένας ἡλεέ Od. II. 243, II. XV. 128; ἡλεός οἶνος Od. XIV. 464; ἡλεὰ βέβας Call. Fr. 174. Cf. ἡλέματος. In Elym. M. 59. 45 ἀλεός is explained by μάταιος and ἀλεόφρων by παράφρων. Hesychius has ἀλαιός· ἄφρων, Αἰσχόλος.

96. The ordinary reading is ἄταν δ' ἀπάτα μεταγνοῦς, in support of which Paley quotes Soph. Ant. 630 ἀπάτας λεχέων ὑπεραλγῶν. He renders "but it shall know its folly through its disappointment", μεταγνοῦς being regarded as = sero cognoscens. It is admitted that there is no other instance of μεταγνώναι = μεθύτερον γνῶναι, but it is claimed that words compounded with prepositions may occasionally have a sense corresponding to their parts (cf. the discussion on ἐνμφοράς Soph. O. T. 44). μεταλγεῖν, μετακλαίωμα &c., however, plainly offer no true analogy for μεταγνώναι in this sense. Rather μεταγνώναι should = "to change one's mind and repent of" (cf. Thuc. III. 40 μεταγνώναι τὰ δεδογμένα). To this an insuperable objection lies in the aorist, to which no quasi-future sense can attach. The sons of Aegyptus have not yet felt their error.

The reading offered above makes

ζῶσα γόοις με τιμῶ.
 ἰλέομαι μὲν Ἀπίαν βούνιν,
 καρβάνᾳ δ' ἂν αὐδᾷ σύν, γᾶ, γνολῆς.

(116) 100

sequor. Addunt libri θεωμένη μελη. 100 ζῶσα το οισ με τιμᾷ in marg. Medicei posuit sec. man. 101 ἰλέομαι M, corr. Turnebus. ἰλεοῦμαι utitur Plato. 102 καρβᾶνα δ' αὐδᾶν εὐακοννεῖς M, sed inf. v. 111 καρβᾶν ἂ δ' αὐδᾶν εὐγακόννις. Opem mihi videtur ferre cod. Guelf. καρβᾶνδ' αὐδᾶν ἐνγαγρόνγιν prae-bens (v. 111); quae lectio e M derivari vix potest. Animadvertendi sunt etiam accentus. His indiciis et loci sententia usus sum. Vulgo Boissonadii εἰ, γᾶ, κον-νεῖς recipiunt. εἰ, γᾶ, Herwerden. εἰ, δᾶ, κόννει Bamberger. ὦ γᾶ Hermann. καρβᾶν' Hermann, καρβᾶναν Pearson, Westphal. καρβᾶν' Ἰλην vel ἀγέλαν dubitanter

in preference to the *ἰώ* of the antistrophe as being connected in sound with *ἰήλεμος*.

The reading *ἐμπρεπῇ* gives no satisfactory sense with either *πάθεα* or *μέλη*. *ἐμπρεπῆς* (= *πρέπων ἐν*) should mean *conspiciendus inter* or *ob*. Elsewhere the adjective only occurs in the iambograph Ananias, where the turning is said to be *ἰχθύεσσιν ἐμπρεπῆς ἐν μυττωτῷ*. So the verb Ar. Nub. 605 Βάκχαις ἐμπρέπων Διόνυσος. Soph. El. 1187 ὀρῶν σε πολλοῖς ἐμπρέπουσαν ἄλγεσιν. But in neither of these senses can either the *πάθεα* or the *μέλη* of the Danaids be said *ἰηλέμοισιν ἐμπρέπειν*. Either *ἰηλέμοισι* CΥμ-πρεπῇ "such as besit a dirge" (v. inf. 437 and S. c. T. 13), or *ἰηλέμοισιν ἐμφερῇ* "like to a dirge" may be read, but the latter qualification is nearer the truth and the correction easier.

100. ζῶσα i.e. καίπερ ἔτι ζῶσα. Cf. Ag. 1322 ἀπαξ ἔτ' εἰπεῖν ῥῆσιν ἢ θρήνον θελω | ἐμὸν τὸν αὐτῆς. Il. vi. 500 αἱ μὲν ἔτι ζῶν γόν' ἔκτορα. Choeph. 926.

For *με=ἐμαντήν* Paley quotes Eur. And. 256 ἀλλ' οὐδ' ἐγὼ μὴν πρόσθεν ἐκδώσω με σοί.

τιμᾶν. Of honours to the dead, cf. Cho. 96, 486. S. c. T. 1021, 1046 τιμήσεις τάφῳ, 1024 ἄτιμον ἐκφορᾶς. Cho. 200 &c. 101. ἰλέομαι. See on v. 23 ὦ πόλις, ὦ γῆ.

- Ἀπίαν. See v. 234. Ag. 256. Soph. O. C. 1303.

βούνιν. τὴν γῆν κατὰ βαρβάρους Schol.

(a ridiculous remark). So Hesychius βούνης· γῆ· Διοχύλος, wrongly, for γᾶ βούνη occur together v. 755. βουνός "hill", βουνοειδής, are words in vulgar use in later Greek, and a modern Greek word for "hill" is *βουνό*. In the Etym. Mag. p. 208, 3 βουνοί are explained as *οἱ ὑψηλοὶ καὶ ὀρώδεις καὶ γεώλοφοι τόποι*. Hdt. iv. 199 (speaking of Cyrene) τὰ ὑπὲρ τῶν θαλασσιδίων χώρων...τὰ βουνούς καλέουσι, which passage no more proves the word to have been originally "Cyrenian" than "Highlands" is proved to be originally a *Scotch* word for a similar reason. Though a γλῶσσα, i.e. not a common Athenian word, it was evidently well known in Greece generally. (See further Rutherford New Phrynichus Art. 333.) It would seem to have been affected chiefly by Aeolians and Dorians, and as applied here to the Peloponnese, gives some local colour.

Etymologically βουνός cannot be connected with γουνός (the original initial not being velar), though the same explanation is given of both in the Etym. Mag. (p. 208 and p. 239). The root is that of βύω. There is no other "foreign" word in any part of any chorus, nor is αὐδά a "word" at all, but a sound or tone, cf. Hom. Od. XXI. 411 χελιδόνι εἰκέλη αὐδήν. The tone of the Danaids is foreign, but their words are Greek:

102. The εὐακοννεῖς of M, as emended to εἰ, γᾶ, κοννεῖς, is an assertion which is

πολλάκι δ' ἐμπίτνω
ξὺν λακίδι λινοσινεῖ

(120)

Σιδονία καλύπτρα.

105

θεοῖς δ' ἐναγέα τέλεα πελομένων καλῶς

ἀντ. 5'.

proponit Weil.

104 λινοσινῇ M. λινοσιν ἢ cod. Guelf. Ipse correxi.

λινοσιν ἢ plerique, facilius quam verius. λινοσιν ἢδὲ Westphal, Oberdick. λινοσι καὶ Wecklein.

105 σιδωνίαι M. Prius fuit σινδωνίαι. σιδωνία Guelf.

very flat and scarcely warrantable. ὡς γῇ νοεῖς καὶ τὴν βάρβαρον φωνήν, Schol. **κοννεῖν** seems only to occur here and inf. v. 139. Hesychius explains by συνιέναι, ἐπίστασθαι, and Curtius derived from κοF-νέω (cf. κοέω). The antistrophe, which should evidently give the same words, has **ἐυγακόννις**, while cod. Guelf. (to which MS. alone does any appearance of independent value attach), has in v. 111 **καρβανάδ' αὐδὰν ἐνγαγρόννις**. All this points to great corruption, not to be corrected by such changes as εὖ to εἰ, but by a deeper consideration of the sense. The Danaids speak Greek, but with a foreign accent. They attempt to propitiate Apia, but fear that the foreign accent may create prejudice. The deprecation of this would naturally take the shape of a wish or mild exhortation e.g. **καρβάνᾳ δ' αὐδῇ εὖ, γὰ, φρονοῖς**, or **μὴ σύ, γὰ, φθοροῖς**. But in view of the reading of cod. Guelf., and as a reasonable account of the corruption, it seems eminently satisfactory to read by tmesis **σύν, γὰ, γνολῆς i.e. συγγνολῆς**. The tmesis is Aeschylean, cf. Cho. 460 ξὺν δὲ γενοῦ, Sept. c. T. 1028 **κἀνὰ κίνδυνον βάλλω**, Prom. Vinct. 134 &c. The corruption of **σὺν** into **εὖ** (—the **ἐν** of Guelf. retains the N—) is of the commonest. Cf. inf. 189 **εὐγνώῃ** for **συγγνώῃ**, while in v. 167 **συνωνύμων** is corrupt for **εὐωνύμων**. The tmesis would account for much confusion.

The clause is parenthetical, **μὲν** of v. 101 being answered by **δὲ** of v. 103.

104. **λινοσινεῖ**. This correction may perhaps without presumption be called

certain. **ει** and **η** are confused from early Alexandrine times. The expression is the same as in Cho. 27 **λινοφθόροι**: δ' ὑφασμάτων **λακίδες ἐφλαδον**; and the latter part of the compound is illustrated by Ag. 561

δρόσοι κατεψέκαζον, ἐμπεδον σίνος ἐσθημάτων.

Cf. Pers. 835 **λακίδες στημορραγοῦσι**.

λινοσιν ἢ hitherto accepted implies a conscious alternation, first the garments, next the veil. Properly however this should be **καὶ** (hence Westphal **ἢδὲ**), and (1) the **καλύπτρα** is itself of **λινον**, (2) the plural **λίνα** is not elsewhere used in the sense **λινοὶ πέπλοι**.

For **ἐμπίτνω** cf. Pers. 125 **βυσσίνους δ' ἐν πέπλοις πέσῃ λακίς**; and in connection with **καλύπτρα** Pers. 537 **ἀταλαῖς χερσὶ καλύπτρας κατερικόμεναι**.

105. Either **Σιδονία** or **σινδονία** would suit the place. **σινδών** is "fine stuff" especially the finest **λινον**. Hdt. II. 86 **σινδὼν βυσσίνη** (of mummy-cloths). Soph. Ant. 1222 **βρόχῳ μιτῶδει σινδόνος** (with which cf. v. 409 **πολυμίτων**), that being the material of Antigone's veil. While **σινδονία** describes the material, it is weaker after **λινοσινεῖ** than the epithet **Σιδονία**, which refers to the beauty and care of workmanship for which Sidon was famous. The sense thus corresponds to v. 872 **λακίς χιτῶνος ἔργον οὐ κατοικτιεῖ** (q.v.). Cf. Il. VI. 289 **ἐνθ' ἔσαν οἱ πέπλοι, παμπούκλα ἔργα γυναικῶν Σιδονίων**.

106—107. The Scholiast's note **δπου δὲ θάνατος ἀπῇ, ἐκεῖ τῶν ἀνθρώπων εὐ-πραγούντων τιμαὶ τοῖς θεοῖς ἐπιτρέχουσιν. ἐναγέα δὲ, ἐναγίσματα**, shews that except

ἐπίδρομ', ὅποθι θάνατος ἀνῆ.
 ἰὼ ἰὼ ἰὼ δυσάγκριτοι πόνοι,

(126)

106—107 Quamquam priorem versum varie mutaverunt editt., meliorem nemo aut dedit aut dabit. In altero tantum error indagandus erat. Praebet enim M

ἐπιδρομωπόθι θάνατος ὅπη; ἀπῆ habuit Schol. ἀνῆ edidi. ἐπῆ Weil. ἐπίδρομος ὅθι Bothe, Oberdick. 108 πόροι Westphal. πνόοι Weil.

in ἀπῆ for ὅπη he read what our MSS. give. The main difficulty is one of the sense, to see how this bears upon the following lines 108—109, or what place it claims in the general context. If *vv.* 108, 109 are an abrupt exclamation of the Danaids touching their own fate, what is to be understood by τόδε κῦμα and δυσάγκριτοι πόνοι? There is evidently a nautical allusion, or else a metaphor from a rushing torrent. δυσάγκριτοι π. makes for the former. We should therefore naturally look for some nautical touch in these verses 106, 107,—a touch which does not appear in the existing text. ἀπῆ of the Scholiast is far too weak even for *e.g.* ἀπέλθῃ, ἀναχωρήσῃ, of which it is intended to be the equivalent. ὅπη of M has all the appearance of a gloss on ὅποθι and has supplanted a somewhat similarly shaped word at the end of the line. Putting this consideration with the Scholiast's ἀπῆ we are led to ἀνῆ "when Death hath relaxed his blast". ἀνῆμι is a *vox propria* of the wind slackening, Soph. Phil. 639 οὐκ οὖν ἐπειδὴν πνεῦμα τοῦκ πρώρας ἀνῆ (where MSS. ἀηι, ἀγηι, παρῆι). Hdt. II. 113 οὐ γὰρ ἀνίει τὰ πνεύματα, and metaphorically Soph. Phil. 764 ἕως ἀνῆ τὸ πρᾶγμα τοῦτο τῆς νόσου.

θάνατος. quasi ὁ θανατίας, θανάτου ἀνε/. The voyager through life is hard pressed by the wind of the storm of death: "when that wind relaxes and all is well, then solemn rites pour in to the gods". This involves a virtual promise or vow to heaven, that if they too be freed from the impending wreck they will pay offerings; and the sense fits with ἑομαι of *v.* 101, and with κῦμα follow-

ing. For the notion cf. Hor. Od. III. xxix. 57

Non est meum si mugiat Africus
 Malus procellis ad miseræ preces
 Decurrere et votis facisci &c.

ἐναγέα τέλεια are τιμαί, as the Scholiast says, but not ἐναγίσματα, which are for φθιτοί, not for θεοί. There is no question of *parentatio* here. A possible explanation of ἐναγέα is ἡ θεοῖς ὑπισχνείται τις ἔνορκος *i.e.* such that, unless a man pay them, ἐν ἀγῇ ἐνέχεται (*periculo tenetur*) Hdt. VI. 56. The person would be ἐναγής, the offerings are ἐναγέα. For this view may be quoted Soph. O. T. 656 τὸν ἐναγῆ φιλόν="amicum sacramento obstrictum". But ἄγος (rather perhaps ἄγος see Curtius, Gr. Et. in voc.) has other meanings than pollution, viz. (1) expiatory sacrifices. Hesychius gives ἄγος· ἁγνισμα. θυσίας: cf. Soph. Ant. 775. (2) σέβας Hymn. Cer. 479. In Becker's Anecd. 212, 33 ἄγῃ are explained as τὰ μυστήρια, which are τέλεια *par excellence*. Probably therefore ἐναγέα τέλεια="sacrificial rites in expiation", vowed under danger and the consciousness of past sins.

τέλεια="offerings", cf. Soph. Tr. 238 βωμοὺς τέλη τ' ἔγκαρπα.

πελομένων καλῶς, sc. τῶν πραγμάτων not τῶν ἀνθρώπων. Cf. Eum. 772, Cho. 80 βία φερομένων. S. c. T. 274 εὐ ξυντυχόντων καὶ πόλεως σεσωσμένης.

107. ἐπίδρομα, "abundant", a sense not elsewhere found with this word, but recognised in ἐπίσσυτος (Ag. 887) and ἐπύρρτος (Eum. 907).

108. δυσάγκριτοι, δυσδιάγνωστοι Schol. The Danaids do not know which way to turn. Weil's πνόοι is very attractive.

ποῖ τόδε κύμ' ἀπάξει;
 ἰλέομαι μὲν Ἀπῖαν βοῦνιν,
 καρβάνᾳ δ' ἂν αὐδᾶ σὺν, γᾶ, γνοίης.

110

(130)

πολλάκι δ' ἐμπίτνω
 ξὺν λακίδι λινοσινεῖ

Σιδονίᾳ καλύπτρα.

πλάτα μὲν οὖν λινορραφῆς
 τε δόμος ἄλα στέγων δορὸς
 ἀχείματόν μ' ἔπεμπε σὺν πνοιαῖσιν.

στρ. ζ'. 115

(135)

109 κύμα μ' ἄξει Oberdick. ἡμᾶς suggerit Schol. 110 ἰλέομαι M, ut in v. 101. 111 vide adnot. ad v. 102. 112 ἐμπιτνῶ M, ex ἐνπιτνω corr. 113—114 αἰνοῖσιν ἢ σι.δονίαι M. 115—116 τ' εἰ δόμος Weil. λινορραφούς τε δρόμος Dindorf. Si necesse foret, posses τ' ἐντονος. 117 ἀχείματόν M, corr. Turnebus. ἀχείμαντον Weil (et in antist. ἔχουσιν). ἔπεμψε Schuetz. συμ-πνοιαῖς M, praetermisso, ut opinor, signo compendiario Ἄ, quo -in significabatur. σὺν πνοιαῖσιν etiam Oberdick. Ceterum ἔπεμπε ἂν πνοιαῖς cod. Guelf., ἀμ πνοῖς cod.:

109. κύμα, sc. πόνου. Cf. S. c. T. 758 κακῶν δ' ὥσπερ θάλασσα κύμ' ἄγει.

115. μὲν answered by δὲ after τελευτάς: "So far all has been well, may the end be well". So apparently the Scholiast at v. 118 ἴσως οὖν πρὸς τὴν ἀρχὴν ἔσται καὶ τὸ τέλος.

πλάτα...δόμος δορὸς. The means of propulsion and the vehicle.

Λινορραφῆς τε δόμος δορὸς. A perfectly sound expression. δόμος δορὸς is the "timber structure", or "building of our bark" = "our well-built bark", while λινορραφῆς refers to the manner in which, in ancient times, the timbers were clamped together. The Scholiast's note is better than usual: ἡ ναῦς, παρόσον τρυπῶντες τὰς ναῦς σπάρτοις αὐτὰς συνέρραπτον· καὶ τὸ παρ' Ὀμήρῳ "Νῆας ἀκείρμενον". The sewn papyrus boats of the Nile are of course not in point. δόρν can only be used of a ship built of timber. Strabo's πλοῖα ραπτὰ (p. 308) again are different, being of hide, as are also those mentioned by Sidonius (vii. 369)

cui pelle salum sulcare Britannum
 Ludus, et assueto glaucum mare findere
 lembo.

The ship in the poet's mind is like those ships of the vikings, of which we read

that they had their "sides of oak-boards fastened with bark-ropes and iron bolts" (Green, Making of England, p. 16), or that their "timbers were fastened together by wattles of tree-roots for lack of iron" (Conquest of E. p. 59).

Λινορραφῆς, "sewn with ropes", λινον being the material. Cf. Frag. 189 ὠμολινον μακροὶ τόνοι. Pers. 68 λινοδέσμφ σχεδία. Hdt. vii. 36 δύο ὄπλα λευκολίνου. Eur. I. T. 1043 &c.

In Plato Legg. 945 c πολλοὶ καιροὶ πολιτείας λύσεώς εἰσι, καθάπερ νεὼς ἡ ξύου τινός, οὗς ἐντόνους τε καὶ ὑποζώματα καὶ νεύρων ἐπιτόνους προσαγορεύομεν, all the MSS. except Par. A give τόνους, but Par. A, which is worth more than all the others, gives ἐντόνους. The ἐντονοὶ are probably some such ξύνδεσμος as this before us.

116. ἄλα στέγων, i. e. "thus sewn, but well sewn and water-tight". Cf. Thuc. II. 94 νῆες οὐδὲν στέγουσαι.

117. ἔπεμπε, better than ἔπεμψε—the end is not yet—"continued to bring me so long as I was at sea".

σὺν πνοιαῖσιν with ἀχείματον. Cf. σὺν θεῶ, σὺν δαίμονι &c. II. xxiv. 430 πέμψον δέ με σὺν γε θεοῖσιν. There has been no mention of propulsion by sails,

οὐδὲ μέμφομαι· τελευτὰς δ' ἐν χέρσῳ νῦν
πατὴρ μοι παντόπτας
πρηνεμεῖς κτίσειεν,
σπέρμα σεμνᾶς με δάμαρτος εὐνὰς
ἀνδρῶν, ἐέ, ἄγαμον ἀδάματον ἐκφυγεῖν.

(140) 120

Non ausim negare *ἐπεμφ' ἅμα πνοαῖσιν poetae deberi.* 118—119 *τελευτὰς δ' ἐν χρόνῳ πατὴρ ὁ παντόπτας M.* Antistropa admōdum corrupta facit ut multas emendandi vias et hic et illic temptent editt. *τελευτὰς omnes, auctore Burgesio.* *πατὴρ μοι παντόπτας Hartung.* De eo, quod dedi, vide adnot. *τελευτὰς δ' ἂν ἐν χ. π. παντάρχας παντόπτας, et in antist.* *διωγμοῖς ἐμοῖσιν ἀσχαλῶς' Hermann.* Multum nocet istud ἂν. *τελευτὰς πατὴρ δ' ἐν χ. παντάρχας παντόπτας Weil, et in antist.* *διωγμοῖσι τοῖσδ' ἀσχαλῶς'.* *πατὴρ παντόπτας et in antist.* *ἀδμῆς ἀδμήτας Oberdick.* 120 *πρηνεμεῖς κτίσειε Turnebus.* 121 *σεμνᾶς μέγα ματρός M et editt.* Vide adnot. 122 *ἐῆ nonnulli.* *ἀδάμαντον M, corr. Bothe.*

and the notion is simply that the winds were not *against* them.

118. *τελευτὰς* in the emphatic place for the antithesis.

ἐν χέρσῳ νῦν. MSS. give *ἐν χρόνῳ.* The antistrophe is unfortunately most corrupt, but the reading there given in this edition must be somewhere near the mark. The reading here chosen makes the required metrical correspondence, and is a not unnatural source of *ἐν χρόνῳ*, since the omission or misreading of either of the *signa compendiaria* of *ερ* or *φ* would lead almost as a matter of course to the substitution of *χρόνῳ* for *χέρσῳ*. Moreover *χέρσῳ* affords a direct antithesis (*more Aeschyleo*) to the sea-voyage of *vv.* 115—117 (cf. inf. 151 the antithesis of *ναυκλήρῳ* with *τάπιδι χέρσου*); and the appeal for immediate aid (*νῦν*) is more suited to earnest prayer than an appeal for an end "in length of time".

119. *πατὴρ παντόπτας i.e. Ζεύς.* The epithet not only defines *πατὴρ* as Zeus, not Danaus, but also implies that everywhere, on land and sea alike, Zeus can see and help.

121. *σεμνᾶς με δάμαρτος.* The reading *μέγα ματρός* is generally left without comment. The Scholiast absurdly explains the *σπέρμα* as Epaphus. Paley renders *μέγα* "august", a title which in

no way suits the Danaids, either in their own mouths or in their present condition. *μέγας* means only great in size or in importance, power and position. The Danaids are not the latter, and in the former sense the epithet may be true as a tasteless statement, but is irrelevant as a plea. The point lies rather in their claims of divine descent, their relationship to the Zeus whom they are invoking. They are the children of his own *δάμαρ*. That *σεμνή δάμαρ* is no unfit title for Io is proved by *Prom. V. 834 ἡ Διὸς κλεινὴ δάμαρ προσηγορεύθης* (of the same Io). The ground of appeal is thus identical with that of *vv.* 510—516 (q. v.). *μεγαματρός* for *μεδαματρός* is a natural misreading.

121—122. As in *vv.* 129—130 the construction is in dependence upon the preceding clause, viz. *τελευτὰς π. κτίσειεν (ὥστε) με, and ῥύσιος γενέσθω (ὥστε) με.* The Scholiast says *λείπει τὸ δολή;* but the infinitive differs from that of *S. c. T. 253 θεοὶ πολῖται, μὴ με δουλείας τυχεῖν*, where the invocation is direct *ὦ θεοί, δότε &c.*

122. *ἀνδρῶν* qualifies *εὐνὰς* in the sense *εὐνὰς γαμηλούς, νυμφιδούς.* The qualification is necessary, for in *e.g.* *Pind. Ol. ix. 44 Πύρρα Δευκαλίων τε ἄτερ εὐνᾶς (= τοῦ ἐννηθῆναι) κτίσασσθον λίθινον γόνον*, the context is itself qualifi-

θέλουσα δ' αὖ θέλουσαν ἀγ-
νά μ' ἐπιδέτω Διὸς κόρα,
λέχους ἄσεμν' ἐν Ὀπιδι σφάλασα.

ἀντ. ζ'.

(145)

125

125 ἔχουσα σεμν' ἐνώπι' ἀσφαλές M. Praeposui A post A omissum, et vitium in fine sanavi. "Αρτεμις pro ἀσφαλές, quod e proximo versu ortum esse censet, Her-

cation. Cf. Hom. Od. iv. 333 ἀνδρὸς ἐν εὐνῇ. II. XVIII. 433 ἔτλην ἀνερος εὐνήν.

123. θέλουσα δ' αὖ θέλουσαν. θέλου-
σάν με εἶναι ἀγνήν Schol. It is not clear why Paley supposes him to have read ἀγνάν. Rather the Scholiast asked himself τί θέλουσα καὶ τί θέλουσαν; to which he replied θέλουσά με εἶναι ἀγνήν ἐπιδέτω-
με ταῦτὸ θέλουσαν, and this he condenses into his note.

αὖ of reciprocatation, with θέλουσαν. Cf. Ag. 340 ἐλόντες αὖθις ἀνθαλοῖεν αὖ. The separate words are thus of more independent force than in the formulae μόνος μόνον, ἐκὼν ἐκόντα &c. With ἀγνᾶ, θέλουσα may be rendered as=χρηζουσα, "of her grace". Cf. Ag. 664, Cho. 814, Cho. 19 γενοῦ δὲ σύμμαχος θέλων ἐμοί. But the requirements of the metre point to ἀγνᾶ, neuter plural. Both Artemis and the Danaids ἀγνὰ θέλουσιν "are for purity"; θέλω being used, as βούλομαι frequently is, of the side or party predilection. Cf. Arist. Pol. v. (VIII.) 9 τηρεῖν ὅπως κρεῖττον ἔσται τὸ βουλό-
μενον τὴν πολιτείαν πλῆθος τοῦ μὴ βουλομένου. θέλειν τὰ τινος=βούλεσθαι τὰ τινος=φρονεῖν τὰ τινος.

124. Διὸς κόρα is sufficiently defined by the allusion in the following line. κόρα itself keeps up the notion of virginity, and is a particular title of Artemis and Athena. This too is its signification in Prom. V. 796 (of the Φορκίδες) and Eum. 68 (of the Furies).

125. The emendation of this corrupt line involves no bold change, viz. only that of

κορΑεχογCαCεμνηCωπιAcφAΛEC
into
κορAΛεχογCαCεμνηCωπιΔI-
cφAΛACA.

Most of the error is plainly due to uncial misreading, and the last part to consequent effort at adaptation. The use of λέχους ἄσεμνα "lustful conduct" and of ἐν (= "in the case of") would facilitate corruption. ἐνώπια of M is out of the question. All are agreed that it cannot mean "eyes". The word is Homeric and is explained by Hesychius as τὰ καταντικρὺ τοῦ πυλῶνος φαινόμενα μέρη, ἃ καὶ διεκόσμουεν ἔνεκα τῶν παριόντων; while on προνώπια he explains τὰ ἐμπροσθεν τῶν πυλῶν, καθάπερ ἐνώπια τὰ ἔνδον, ὅπου αἱ εἰκόνες ἴστανται. It is now universally accepted that ἐνώπια are the side-walls of the πρόθυρον. Some have fancied a temple to be included in the scene, with a statue of Artemis in its ἐνώπια. Yet how could such a statue in the ἐνώπια be visible to the Danaids? Moreover the scene plainly shews no such temple, but only a mound of ἀγῶνιοι θεοί, statues and an ἄλσος. The statement might perhaps be regarded as general "thou that possessest in security the side-walls of thy temples" (cf. Hes. Theog. 118 θεῶν ἔδος ἀσφαλές αἰεὶ and the sedes quietae of Lucretius). But why, in such a case, the specific word ἐνώπια? It is not to Artemis as an image in the doorway, but to the living sympathising and potent Artemis, that the Danaids would pray. If the sense were "thou who thyself art secure from ravishment", we should at least read ἐδώλια and compare S. c. T. 437, Cho. 69, Ag. 519, 183 &c.

But the emendation in the text, while accounting for the errors, agrees with one's sense of poetic fitness; (1) it defines Διὸς κόρα, who otherwise might be Athena, (2) in defining her, it does so

παντὶ δὲ σθένει διωγμοὺς τούσδε σφάλας'
 ἀδμάτας ἀδμάτα
 ῥύσιος γενέσθω,
 σπέρμα Δίας με δάμαρτος εὐνὰς
 ἀνδρῶν, ἐέ, ἄγαμον ἀδάματον ἐκφυγεῖν.
 εἰ δὲ μή, μέλαθρ' ἐς

(150)

130

στρ. ἡ.

mann. ἀσφαλῶς Heath. ἔχουσα σέμν' ἐνώπια· σφοδρῶς δὲ παντὶ τε σθένει Oberdick, 126 παντὶ δὲ σθενουσι (σι in rasura) διωγμοῖσι...δ' ἀσφαλῆ M. "σθενουσι factum ut videtur ex σθένος" Wecklein. Fortasse super corruptum verbi finem per correctionem scriptum εἰ in ci abiit. παντὶ δὲ σθένει Heath. Cetera ipse edd. διωγμοῖς προσβαλοῦσ' Oberdick, διωγμοὺς εἰσιδοῦσ' Dindorf, longius a mss. aberrantes. πάντα δὲ σθένους' ἀρωγὸς ἄς φῖλας Conington. 127 ἀδμήτας ἀδμήτα M. ἀδμήτος ἀδμήτα Butler, Paley. δάματος ἀδμάτος Lobeck. ἀδμήτας ἀδμήτα Westphal (ῥύσιος γενέσθω cum acc. coniungens, collato illo χοῶς προπομπός Ch. 22). 130 ἀδάμαντον M. 131 εἰ δὲ μή M, corr. Turnebus. Recte etiam Schol. 131—132 με-

by an allusion to a deed exactly like the deed she is asked to accomplish now, (3) it combines the words θέλουσα ἀγνά (v. 123) with διωγμοὺς (v. 126), by instancing that "siding with purity" which has before now led her to "foil lustful pursuit". "As she foiled Orion's pursuit of Opis, so may she foil these pursuers of ours".

λέχους ἄσεμνα, "unholy conduct in the matter of λέχος".

ἐν Ὀπίδι, "in Opis' case"; cf. inf. 962 πᾶς δ' ἐν μετοίκῳ γλῶσσαν εὐτυχον φέρει. Soph. Aj. 1315 ἐν ἐμοὶ θρασύς. Cf. in Cic. Verr. II. 3. 3 § 6. Verg. Aen. II. 540 &c. Mythology is very confused both as to this name and to Orion's attempt. In Callimachus Dian. 204 Ὀπίς is Artemis herself. In Hdt. IV. 35 Ὀπίς is a Hyperborean nymph connected with the story of the birth of Artemis. In Verg. Aen. XI. 532 Opis is one of Artemis' attendant nymphs. There naturally follows a confusion as to whether Orion made his attempt on the nymph or on Artemis herself. Cf. Hor. Od. III. iv. 70 integrae | Temptator Orion Dianae | Virginea domitus sagitta.

126. παντὶ δὲ σθένει...ῥύσιος, cf. S. c. T. 285 παντὶ τρόπῳ, Διογενεῖς θεοί, πόλιν ῥύεσθε. Ag. 233 παντὶ θυμῷ.

τούσδε—these, as she did those.

131. εἰ δὲ μή, sc. τελευτάς πρηνεμεῖς κτίσει Ζεὺς, καὶ ῥύσιος γενήσεται Ἄρτεμις.

131—132. The reading μελανθές ἡλιόκτυπον γένος is specious, but will not bear scrutiny. κτύπος is "noise" and its compounds always imply crashing, rattling &c. This notion, clear in ὀπλόκτυπος (S. c. T. 83) is equally inherent in ὀμβρόκτυπος (Ag. 656), χιονόκτυπος (Soph. Aj. 695), νιφόκτυπος (Athenaeus 455 A), words in which the rattling of the hail, rain, and sleet is intended. The terms ἡλιόβλητος, ἡλιόβολος are manifestly different. μελανθές, "swarthy" (μελανθές· μέλαν Hesychius) for *μελανάθες may indeed be supported by forms like κελαϊνεφής, ἡμέδιμνον, and in point of meaning by the uses of λευκανθής (Pind. N. IX. 55 λευκανθέα καπνόν), and ἄνθος (Prom. Vinc. 23 χροῖας ἀμείψεις ἄνθος). The common Egyptians, it is true, were swarthy to blackness: cf. vv. 698, 724. Hdt. II. 57 μέλαιναν λέγοντες εἶναι τὴν πελειάδα σημαίνουσιν ὅτι Αἰγυπτίη ἢ γυνὴ ἦν. But the Danaids themselves are not marked by any special degree of swarthy, if we are to judge by the places in which such a characteristic was likely to be named, viz. vv. 208—

ἡλίῳ στυγούμεν', ὥς

τὸν γάϊον

τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων

(155)

λανθές ἡδιόκτυπον γένος M. Recipiunt fere omnes Wellaueri ἡλιόκτυπον, nimium festinanter, ut opinor. De toto loco infra disceptavi. καὶ διόκτιτον Pauw.

133. τόνταιον M et accentu tantum variante, ceteri codd. corr. Wellauer. τὸν ἀγραῖον habebant grammatici veteres (Etymol. Gudian. p. 227. 37, Crameri Anecd. II. 443). τὸν ξάγριον Schneidewin. τὸν Ζαγρέα Blomfield. τοῦγγαιον nescio quo sensu Tur-

210, 251—262. They have an un-Greek στολή, χαρακτήρ, and μορφή (and are like the Amazons and Cyprians—who were not black or very swarthy), but no allusion is made to their colour. And even if swarthy, they are not *sunburnt*, their faces being hidden under the veil (cf. on v. 62). Moreover what is the point of the comparison? "We, a black sunburnt brood will go—to the *nether* Zeus". Had τὸν σκότιον, τὸν ἀνήλιον (S. c. T. 841), τὸν ἀναύγητον (Prom. Vinct. 1031), τὸν κνεφαῖον (P. V. 1032) Ἄϊδην followed, there would have been some sort (though a frigid one) of antithesis between the sunburnt race and the sunless regions. But with the ordinary text there is none, unless by a large implication. ἡλιόκτυπον is however altogether suspicious. The misreading ΜΕΛΑΝΘΕC for ΜΕΛΑΘΡΕC might, from the position of the preposition, have been expected, since the neuter adjective is inevitably suggested. The rest of the corruption was partly adaptation, partly uncial misreading. In the common confusion of IC and K, Ω and O, the change ΗΛΙΩΙCΤΥΓΟΥ-ΜΕΝΩC into ΗΛΙΟΚΤΥΠΟΝΓΕΝΟC is by no means violent, for though the points of confusion are several, the one change of IC into K would produce ἡλιόκτυπον as a matter of course, and the general *Verschiebung* would follow. μέλαθρα is the scansion also in Ag. 1434, 851, 957. The δόμος Ἄϊδος—the unsunned halls of Pluto—are frequently contrasted with the world where men φῶς βλέπουσιν; and the notion of death is often thus poetically conveyed. Cf. Eur. Hel. 518 Μενέλαος

οὐκω μελαμφαῆς οἴχεται δι' ἔρεβος. S. c. T. 828 θεωρίδα τὰν ἀστιβῆ Ἀπόλλωνι, τὰν ἀνάλιον, πάνδοκον εἰς ἀχανῆ τε χέρσον. For the expression ἡλίῳ στυγούμενα cf. S. c. T. 691 Φοῖβῳ στυγηθέν. Prom. V. 592 Ἥρᾳ στυγητός. Eur. Alc. 62 ἐχθροὺς γε θνητοῖς καὶ θεοῖς στυγούμενους. The horror of the place is expressed more strongly thus than by ἀνήλια.

ἔς of the place, ὥς of the person: cf. Thuc. VIII. 81 ἐς τὸν Ἑλλάσποντον ὥς Φαρνάβαζον πέμπειν. VIII. 39 ἀπέπλευσαν ἐς Φωκαίαν ὥς Ἀστυόχον.

133. τὸν γάϊον: τὸν καταχθόνιον Ἄϊδην Schol. So in Il. ix. 457 Hades is Ζεὺς καταχθόνιος. Cf. Ag. 1386 τοῦ κατὰ χθονὸς Διός. γάϊος is not elsewhere found as=κατάγews, but χθόνιος is common=καταχθόνιος. In Soph. O. C. 1606 and Hes. Opp. 463 Ζεὺς χθόνιος =Ἄϊδης. τὸν γάϊον is the direct antithesis of τὸν Ὀλύμπιον (v. 136). Hence the repeated article "that other Zeus".

The corruption at this point was old. In Cramer's Anecd. (Oxon. II. 443) it is stated that in the "Αἰγύπτιοι" Aeschylus τὸν Πλουτῶνα καλεῖ τὸν ἀγραῖον τὸν πολυξενώτατον, and the same words are given in Etym. Gudian. p. 227.

134. τὸν πολυξενώτατον, both subjectively and objectively, but rather referring to the welcome than to the fact of numbers. As Weil remarks, Aeschylus, as an Eleusinian, would be well acquainted with the hymn to Demeter, in which the titles πολυδέκτης (v. 9), πολυδέγμων (vv. 17, 31) are applied to Hades. Cf. S. c. T. 839 πάνδοκον εἰς χέρσον. Prom.

ἰξόμεσθα σὺν κλάδοις ἀρτάναις θανοῦσαι, (160) 135
μὴ τυχοῦσαι θεῶν Ὀλυμπίων·
ἃ ζημοιοῖ σ', Ἰώ, μῆνις μάστειρ' ἐκ θεῶν·
κοννῶ δ' ἄγαν γαμετῶν τῶν οὐρανοοίκων·

nebus. 137 ἀζημιονσιw M, quod emendasse mihi videor. ἃ ζημοιοῦς' Ἰώ Wel-lauer. ἃ ζημοιοῦς' Ἰώ Naegelsbach. ἃ Ζήν, Ἰοῦς ἰῶ Hermann, Paley. Ἰοῦς ἰώδης Westphal. Deinde μνάστειρ' Pearson, Weil. μαστίκτειρ' Abresch scholio deceptus. 139 κοννωδάταν M. ἄγαν scribebam, sed eius correctionis ius Bambergero concedendum esse docet Wecklein. γαμετουρανόνεικον M, quod e γαμετῶν οὐρανοοίκων factum esse haud dubito. γαμετῶν οὐρανοοίκων Turnebus. γαμετῶν οὐρανόεικον Victorius. γαμετῶν σᾶς οὐρανόεικον Hermann (οὐρανοοίκων Paley). De οὐρανοοίκων

Vinct. 152 Ἄιδου τοῦ νεκροδέγμονος. The great number of the dead leads to the idea of "going over to the majority" Ar. Eccl. 1073 γραῖς ἀνεστηκυῖα παρὰ τῶν πλειόνων.

135. ἰξόμεσθα, still with the notion of ἰκσία as expressed in σὺν κλάδοις. "We will make Pluto our Ζεὺς ἰκσίος".

ἀρτάναις θανοῦσαι, i.e. by the worst form of suicide, bringing most reproach on its cause. The threat is repeated to Pelasgus inf. v. 444. Cf. v. 765. Eum. 746 νῦν ἀγχόνῃς μοι τέρματ'. Soph. O. T. 1374 ἔργ' ἐστὶ κρείσσον' ἀγχόνῃς εἰργασμένα, which Jebb rightly explains as deeds too bad to be expiated by suicide in that form. Similarly Ar. Ach. 125 ταῦτα δῆτ' οὐκ ἀγχόνῃ;

136. μὴ τυχοῦσαι κ.τ.λ. Dobree compares Verg. Aen. XII. 312 "flectere si nequeo superos, Acheronta movebo".

137. The emendation ζημοιοῖ σ', Ἰώ, offered in the text, understands that the punishment of Io by Hera (ἐκ θεῶν vaguely to avoid the φθόνος of plain speaking against that goddess) continues still in the sufferings of her descendants. The mindful ire (μῆνις) has continued to the fifth generation (Prom. Vinct. 853). This abiding of an ἄγος or of the ἄγῃ of a god is a favourite topic of Aeschylus, and the expression here, though less full, recalls Ag. 153 sqq. μέμνει γὰρ φοβερά παλινόρτος οἰκονόμος δολία μνάμων μῆνις τεκνόποινος. μέμνει and τεκνόποινος are virtually implied in the present ζημοιοῖ σ' i.e. ζημοιοῖ σ' ἐτι ἐν τοῖς τέκνοις σου.

The reading ἃ Ζήν, Ἰοῦς ἰῶ explained as *propter odium Ius* (i.e. *erga Io*) is harsh enough to be impossible.

μάστειρ'. "At Athens the μαστῆρες were officers appointed to ascertain and get possession of the assets of public debtors and exiles" (L. and S. Lex. in voc.). Conington supposed a reference to these (such as there certainly is in Ἐρμῇ μαστηρῶν v. 888). It would be easy to conjecture μνάστειρ'. The Scholiast's μαστιγωτική is probably not due to his reading either μαστίκτειρ' (Abresch) or μάστιρα (from μαστίω, Hermann), but to a misunderstanding of μάστιρα itself. In point of poetical vigour there can be no comparison between a common-place like μαστίκτειρα, and a word full of special metaphorical significance like μάστιρα, "following up and exacting the full penalty", which in a manner embraces all the meanings μνάμων παλινόρτος τεκνόποινος. Cf. Δίον πράκτορα κότον v. 625.

139. κοννῶ. See on v. 102.

ἄγαν. This certain emendation, anticipated by Bamberger, suggests itself, as in Ag. 131 οἷον μὴ τις ἄγα θεόθεν κρεφάσῃ (MSS. ἄτα), from e.g. Hdt. VI. 62 φθόνῳ καὶ ἄγῃ χρεώμενος, and Hesychius ἄγαις· ζηλώσειςιν· Δισχύλος Θρήσσαις.

γαμετῶν τῶν οὐρανοοίκων. It is some cause for wonder that this reading has not suggested itself before, instancing, as it does, two of the commonest forms of corruption (see critical note). The allusive

χαλεποῦ γὰρ ἐκ πνεύματος εἰσι χειμῶν. (165) 140
καὶ τίτ' οὐ δίκαιοις
Ζεὺς ἐνέξεται λόγοις,
τὸν τὰς βοῶς (170)
παῖδ' ἀτιμάσας, τὸν αὐτὸς ποτ' ἔκτισεν, γόνῳ
νῦν ἔχων παλίντροπον ὄψιν ἐν λιταῖσιν. 145
ὠψόθεν δ' εὖ κλύει καλούμενος.

cogitavit Pearson. 140 δ' pro γὰρ Weil. τὰρ Westphal. 142 ἐνεύζεται
M. ἀνεύζεται cod. Par. Corr. Porson e scholio. ἐπέυζεται Westphal. ἐλέγεται
Marckscheffel. Possis etiam ἐνεύρεται i.e. "includetur". 144 ἔκτισεν γόνῳ vulgo
coniungunt. γόνον Pearson. 146 κλύει M et edit. vide adnot.

plural is distinctly preferable to the definite singular. Confirmation is obtained from Prom. Vinc. 896 μηδὲ πλαθειν γαμέτῃ τινὶ τῶν ἐξ οὐρανοῦ. No objection can be taken to the form: cf. ἀερτοικος, S. c. T. 720 ὠλεσίκοικον; Soph. O. C. 1243 κυματοαγῆις. The Scholiast actually attempts to explain the monster γαμετουρανόνικον, for his note is τὴν τῆς Ἡρας τῆς ἐν ἀνδρὶ νικώσης πάντας τοὺς ἐν οὐρανῷ θεοὺς, i.e. "of her who in virtue of her husband conquers all heaven". Robortello's alteration ἀνδρεία and Paley's ἐνανδρεία are misplaced.

140. γάρ. The train of thought is not over clear. An ellipsis must be filled up e.g. "I know well what their anger is (and in my present condition I recognise and expect it), for where there is a wind stubbornly untoward (as Hera's πνεῦμα is to us) there necessarily follows a stormy sea". A χαλεπὸν (= ἀργαλέον II. XIII. 795) πνεῦμα is not itself a χειμῶν (which embraces swell and rage of sea), but leads to one. A χαλεπὸν πνεῦμα is the opposite of those winds which "sine pertinacia vehementes sunt" (Seneca de Ira I. 16). It is the *pertinacia* which stirs the depths. Schneidewin on Soph. Aj. 257 λαμπρὰς ἄτερ στεροπὰς ἄξας ὀξὺς νότος ὡς λήγει, quotes Ibycus (fr. I. 7) for a comparison of obstinate passion with the wind Boreas.

πνεῦμα, with the double reference: cf. v. 29. S. c. T. 708 δαίμων ἴσως ἂν

ἔλθοι θελεμωτέρῳ πνεύματι. Ag. 219 φρενὸς πνέων τροπαίαν. Cho. 34 κότον πνέων.

141. καὶ τότε κ.τ.λ. τὸ ἐξῆς, καὶ τότε οὐ δίκαιοις ἐνέξεται Ζεὺς λόγοις, νῦν ἔχων παλίντροπον ὄψιν ἐν λιταῖς· οὐκ εὐαπολόγητος ἔσται, φησὶν, ὅταν ἡμᾶς παρίδῃ ἀπολλυμένους. Schol.

οὐ δίκαιοις ἐνέξεται λόγοις, not to be confounded with the ordinary phrases ἐνέχεσθαι ἐγκλήματι, αἰτία, ἐπιτιμίῳ; for in these ἐνέχεσθαι is joined with a dative of the *charge* or *penalty* to which one is liable. Here ἐν οὐ δίκαιοις λόγοις "in an unjust plea" is the condition or position in which Zeus will find himself entangled. According to the former use the absurd result would be "Zeus will be unjustly arraigned". Weil says=ἀδικος ἀκούσεται, but analysis does not elicit that meaning. Rather "Zeus will be in the difficulty of having no just plea of defence". The word has not yet become wholly one of legal diction: cf. Hdt. I. 190 Κῦρος ἀπορίησι ἐνείχετο, and II. 121 τῇ πάγῃ ἐνέχεσθαι.

143. τὸν τὰς βοῶς, a touch of pathetic bitterness.

144. γόνῳ, dative of reference with ὄψιν ἔχων, and=ἡμῖν, τῷ γένει αὐτοῦ. The usual rendering is ἔκτισεν γόνῳ "generando creavit" (Paley). But γόνος is hardly γονή, and the emphatic *generando* scarcely corresponds to the true ἐπαφή.

146. The sense is greatly strengthened

ἃ ζήμιοι σ', Ἰώ, μῆνις μάστεϊρ' ἐκ θεῶν
κοννῶ δ' ἄγαν γαμετῶν τῶν οὐρανοοίκων

χαλεποῦ γὰρ ἐκ πνεύματος εἰσι χειμῶν.

ΔΑ. παῖδες, φρονεῖν χρή· ξὺν φρονούντι δ' ἤκετε (176) 150
πιστῷ γέροντι τῷδε ναυκλήρῳ πατρὶ
καὶ τὰπὶ χέρσου νῦν προμηθίαν λαβεῖν
αἰνῶ φυλάξαι τ' ἄμ' ἔπη δελτουμένας.

147—149 Deest ephymnium in libris: primus revocavit Canter. 150 Personae
notam πρεσ habet M: praescripsit πρεσβύτης sec. man. πρ. codd. Guelf. Esc. "h. e.
πρεσβύτης" (Hermann). Quidni πατήρ? ΔΑ Scaliger. ἴκετε M, corr. Porson.

152 προμήθειαν superscripto ι M. λαβὼν Wordsworth, Geel, quos sequuntur
plerique. 153 φυλάξαι τᾶμ' M. θ' ἄμ' Heath. τ' ἄμ' etiam Bamberger.

by reading κλύει for κλύοι. The substitution of a prayer for a predication (especially in the case of εὐ κλύειν, which appears repeatedly in the imperative form) was natural in the circumstances. With κλύοι an ellipse must be supplied "but (after all, may there be no need of this reproach), may he listen &c." Yet in that case ὑπόθεν is ornate only and therefore not Aeschylean. The sense should be "he holds his face aloof, but *hear* us he does, however high he sits..." Cf. Eum. 286 κλύει δὲ καὶ πρόσωθεν ὧν θεός. Prom. Vinc. 313 τάχ' ἂν σου καὶ μακρὰν ἀνωτέρω θακῶν κλύοι Ζεύς.

ὑπόθεν then = κάλπερ ὑψοῦ ἤμενος.

150. The Epic form ἴκετε need not be defended, since ι and η are constantly confounded in all MSS. (cf. inf. 191 κικλίσκω). Paley quotes the first fragment of the Aetnaeae Παλίκων εὐλόγως μένει φάτις, | πάλιν γὰρ ἴκονσ' ἐκ σκότου τδδ' ἐς φάος. But the appearance of an archaic form to explain an etymology is little evidence for its use in ordinary speech.

151. The sense has a half conclusion at ἤκετε, the remaining words giving cumulative emphasis. The whole is best taken ξὺν φρονούντι ("with one who is wise") viz. πιστῷ (i.e. sure) γέροντι (i.e. experienced) πατρὶ (i.e. affectionate and careful). To these is added ναυκλήρῳ, distinguishing the capacity in which he has hitherto shewn these qualities, viz.

ἐπὶ τῆς ἀλὸς as opposed to ἐπὶ χέρσου.

πιστῷ, passive: "trustworthy", Thuc. V. 14 ἐλπίδα πιστήν.

152—153. προμηθίαν λαβεῖν κ.τ.λ. The commonly accepted λαβὼν is wrong in point of tense, unless we are to understand that Danaus has been looking about him and has already taken in the situation and the best way to deal with it. This, however, would be expressed by e.g. σκέψω, not προμηθίαν. Rather he is promising to take forethought if they will obey him. "I have saved you hitherto, I will do so still". Commentators generally give to αἰνῶ the sense of παραινῶ, κελεύω, comparing Cho. 555 αἰνῶ δὲ κρύπτειν τάσδε συνθήκας ἐμάς. Cf. Cho. 715, and ἐπαινῶ inf. 964, Cho. 581 &c. But from the sense of "saying aye to" there may be derived the notions of (a) saying aye to another's action—αἰνῶ σε πράττειν, (b) saying aye to one's own i.e. acquiescing (ἐπαινεῖν, ἀγαπᾶν) or promising, αἰνῶ πράττειν. Cf. Eur. Alc. 12 ἦρεσαν δέ μοι θεοὶ Ἀδμητον Αἰδην τὸν παραντὶκ' ἐκφυγεῖν. Soph. Phil. 1398 ἃ δ' ἦνεσάς μοι δεξιὰς ἐμῆς θυγῶν, πέμπειν πρὸς οἶκον, ταῦτά μοι πράξον, τέκνον. Soph. O. C. 1508 καὶ σ' ἄπερ ξυνήνεσα θέλω πδλιν τε τήνδε μὴ ψεύσας θανεῖν. Cho. 706 καταίνεσαντα ("having promised").

153. φυλάξαι τ' ἄμ'. The common reading τᾶμ' is construed αἰνῶ (παραινῶ)

ὁρῶ κόνιν, ἀναυδον ἄγγελον στρατοῦ
 σύριγγες' οὐ σιγῶσιν ἀξονήλατοι·
 ὄχλον δ' ὑπασπιστήρα καὶ δορυσσόον
 λεύσσω ξὺν ἵπποις καμπύλοις τ' ὀχήμασιν·

(180)

155

155 οὐ M. Spiritum restitui. οὐ σιγῶσι δ' Enger.

157 λεύσω M, altero σ

φυλάξαι τὰμ' ἔπη, δελτουμένας (αὐτά), which involves a position of the participle not favoured by Aeschylus. An alternative παραινῶ φυλάξαι (i. e. φυλάσθαι "to be on your guard"), δελτουμένας τὰμ' ἔπη is possible, cf. Eur. I. A. 144. The reading in the text makes δελτουμένας the direct object of φυλάξαι. For ἀμός in v. 93 and v. 294 M gives ἀμός, and Canter would read the aspirated form as=ἡμέτερος and leave ἀμός as=ἐμός. For this distinction there are no sufficient data. The aspiration was no doubt as unsettled as that of ἀθρόος, ὁμίχλη &c., and it is probable that the true Aeschylean form was preserved here by accident, τ' ἀμὰ being taken for τὰμὰ i. e. τὰ ἐμὰ; otherwise θ' ἀμὰ would most likely have been substituted.

Δελτουμένας, ἀπογραφομένας Schol. A favourite metaphor. Cf. Eum. 275 δελτογράφῳ φρενί. Prom. Vinc. 789 ἦν ἐγγράφου σὺ μνημόσιον δέλτοις φρενῶν. Soph. Frag. 535 θὲς ἐν φρενὸς δέλτοις. The same idea otherwise expressed in Pind. Ol. x. 1 ἀνάγνωτέ μοι Ἀρχεστράτου παῖδα πόθι φρενὸς ἐμᾶς γέγραπται. The present is the appropriate tense "if on each occasion ye record..."

154. κόνιν. κόνιν is Epic. Herodian calls this lengthening Attic. Cf. Prom. V. 1084 στρόμβοι δὲ κόνιν εἰλίσσουσι. So δφῆς and δφῶν Cho. 544, 928. Photius, p. 363, 27 δφῆς: ἐκτείνουσι κατὰ τὸ ἐνικόν.

ἀναυδον ἄγγελον. With this and the following should be compared the very similar S. c. T. 80 sqq. ῥεῖ πολλὸς ὅδε λεῶς πρόδρομος ἱππότας· | αἰθερία κόνις με πείθει φανείσθαι | ἀναυδος σαφὴς ἔτυμος ἄγγελος. For ἀναυδον in particular cf. Eum. 245 ἔπον δὲ μνηντήρος ἀφ' ἡέγκτου φραδαῖς.

155. οὐ. The ms. reading οὐ causes an asyndeton which can only be explained by a protracted pause after στρατοῦ, while Danaos is awaiting further developments. But the sense "the dust arises and the wheels rattle" is inferior to the sense "the dust betrays it, however silent all else in its approach may yet be". ἀναυδον gains in strength by the change. In the parallel passage (S. c. T. 80) it is clear that dust is the first sign, and the sound of the σύριγγες much later. In that place the order of approach is (1) the silent dust, (2) the rattle of arms (83), (3) the shouts (85), while not till v. 153 occurs the phrase ἐλακον ἀξόνων βριθομένων χνόαι, and in v. 205 ὅτε σύριγγες ἐκλαγξαν ἐλῖτροχοι is synchronous with ἱππικῶν τ' ἄπυον πηδάλων διὰ στόμια πυριγενετῶν χαλιῶν, which demands great proximity. οὐ σιγῶσιν moreover is scarcely adequate for κρίζουσιν, κλάζουσιν, while σιγῶσιν is good for οὐτῶ ἀκούονται.

σύριγγες ἀξονήλατοι, the sockets (in the naves) pressed by the axle, or through which the axle is driven. For the latter cf. Il. v. 400 δίστος ὤμῳ ἐν στιβαρῷ ἡλήλατο. Pers. 871 ἐληλαμένοι περὶ πυργόν. The epithet is intended (1) to define σύριγγες as those of the wheel and not of music, (2) to account for the sound which they produced.

156. ὑπασπιστήρα. The Argives were famous for the making and use of shields, cf. S. c. T. 89 ὁ λεύκασπις λεῶς, Pind. Ol. vii. 83 (Gildersleeve). Pind. Frag. 73, among the mention of places famous for certain things, ὅπλα (ἐξοχώτατα) ἀπ' Ἀργεῶν.

157. ξὺν ἵπποις, not with ὄχλον, but with the sense of ὑπασπιστήρα καὶ δορυ-

τάχ' ἂν πρὸς ἡμᾶς τῆσδε γῆς ἀρχηγέται

ὀπτήρες εἰεν ἀγγέλων πεπυσμένοι.

(185)

ἀλλ' εἴτ' ἀπήμων εἶτε καὶ τεθηγμένος

160

ὦμῃ ξὺν ὀργῇ τόνδ' ἐπόρνυται στόλον,

ἄμεινόν ἐστι παντὸς εἵνεκ', ὦ κόραι,

superscripto.

ὀχήμασιν M.

160 τεθειμένος M, corr. Pearson. τεθυμένος

Turnebus. τεθυμένος Abresch, Porson. Haud male possis πεφλεγμένος: vide adnot.

161 ἡμῖν ξὺν ὀρμῇ Oberdick scholio deceptus.

162 οὐνεκ' Heath,

σὸον i.e. πολεμικῶς ἐπορνούμενον. In Hom. Od. xxiv. 193 ἡ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτήσω ἄκοιτιν it is better to join σὺν to the whole ἐκτήσω-ἄκοιτιν than to ἄκοιτιν alone.

καμπύλοις denotes war-chariots, Homer's ἀγκύλον ἄρμα.

159. ὀπτήρες εἰεν πρὸς ἡμᾶς, implied motion, as in Cho. 570 δεῦρ' ἐποπτεύσαι. Hdt. VIII. 60 παρῆναι ἐς τὸν Ἰσθμόν.

ὀπτήρες, not (as generally in verse) *speculatores*, but "eye-witnesses". "Spies" would not come with a large army. "Messengers have carried news of us, and now they come themselves to see". So ὀπτήρ in Antiphon 132, 33.

160. ἀπήμων, the reversion to the singular referring to στρατοῦ and ὄχλον, after the intervening ἀρχηγέται, is natural, if we remember that Danaus must have paused several times in this speech, commenting from time to time on the further progress of the Argives.

ἀπήμων, active, while in Ag. 554, Eum. 893 it is passive. Inf. 555 ἀπημάντῳ σθένει may have either sense, though best taken as active. So ἄλυπος, ἀσινής, ἀβλαβής and such words generally. Cf. *formidolosus* &c.

τεθηγμένος. This correction of Pearson seems the easiest. In the moral sense cf. S. c. T. 715 τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ. Prom. Vinc. 311 εἰ δ' ὦδε τραχεῖς καὶ τεθηγμένους λόγους ρίψεις. Eur. Hipp. 689 ὀργῇ ξυντεθηγμένος φρένας. Ar. Rhet. III. 3 § 2 (quoting Alcidas) ἀκράτῳ τῆς διανοίας ὀργῇ τεθηγμένον.

For Porson's τεθυμένος, a word which

Photius explains as ὑπὸ πυρὸς ἐκκεκαυμένος, it is usual to quote Plato Phaedr. 230 A, where ἐπιτεθυμμένον is opposed to ἡμερώτερον. There, however, it is used etymologically with reference to τυφών, and is a little strained for the purpose.

The claims of πεφλεγμένος are perhaps worth considering. Cf. Ar. Nub. 993 καὶ τοῖς ἀσχροῖς ἀσχύνεσθαι κὰν σκώπητ' τίς σε, φλέγεσθαι. Plato Legg. 716 A νεότητι καὶ ἀνοίᾳ φλέγεται τὴν ψυχὴν. S. c. T. 52 θυμὸς ἀνδρείᾳ φλέγων.

The word goes well with ὦμῃ, φλέγεσθαι being used (like φλεγμαίνειν) of the effect of diet, and ὦμος an ordinary epithet of raw or crude food. "Inflamed with undigested anger", appears stronger than "whetted with savage wrath", or, taking ὦμῃ ξὺν ὀργῇ with ἐπόρνυται, "rushes on with undigested wrath".

161. τόνδ' ἐπόρνυται στόλον. The Scholiast explains τὸν πρὸς ἡμᾶς (i.e. τόνδε) στόλον μετὰ ὀρμῆς ποιεῖται (i.e. ἐπόρνυται). His paraphrase is intended to mark στόλον as a cognate accusative. There is no question of a confusion between ὀργῇ and ὀρμῇ. Cf. Soph. Trach. 339 τοῦ με τὴνδ' ἐφίστασαι βάσιν; Aj. 42 τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν; Dem. F. L. 392 ἀπήραμεν πρέσβειαν. Our Scholiast would probably have explained the first of these instances by διὰ τὴν πρὸς ἐμὲ βάσιν μετὰ σπουδῆς ποιεῖ;

162. εἵνεκ'. M gives εἵνεκα also in Prom. V. 345. This being the Ionic (and Homeric) form of εἵνεκα has a priori likelihood for tragedy. Dindorf reads οὐνεκα and maintains that εἵνεκα is

πάγον προσίξιν τῶνδ' ἀγωνίων θεῶν.
 κρείσσον δὲ πύργου βωμός, ἄρρηκτον σάκος. (190)
 ἀλλ' ὡς τάχιστα βᾶτε, καὶ λευκοστεφεῖς 165

Hermann, Dindorf. 163 τὸνδ' Turnebus. πάγῳ Pearson minus eleganter.
 164 κρείσσων M. in -ον correctum. κρείσσον cod. Güelf. 165 "Forsitan

the only true Attic form in prose, while in metrical composition, where the long syllable is required, οὐνεκα and not εἵνεκα is correct, the latter being due to copyists. But for this view there is no support, and Dindorf scarcely understood the difference between the Attic of prose and the "Attic" of tragedy. Three mss. of Arist. Pax 210 also give εἵνεκα. The Lesbian is ἐννεκα (= ἐννεκα). Cf. νοῦσος, μῦνος, ξείνος &c. in tragedy.

163. πάγον προσίξιν, cf. Pers. 204 βωμόν προσέστην. Ag. 834 ἰὸς καρδίαν προσήμενος. Eum. 446 τὸ σὸν ἐφεζόμεν βρέτας. Paley quotes Eur. Frag. incert. 24 βωμόν προσίξιν. The accusative is preferable to the dative since motion is implied.

ἀγωνίων, not from the sense ἀγών= ἀγορά "the great assembled gods", as some have understood (e.g. Eustathius on Il. XXIV. 1), but, as Hesychius says, ἀγῶνιοι=οἱ τῶν ἀγῶνων προεστῶτες. This meaning is evident from the facts that (a) Zeus, Apollo, Poseidon and Hermes are the deities specially enumerated, and these names correspond to the Olympian and Nemean (Zeus), the Pythian (Apollo), and the Isthmian (Poseidon) games; while Hermes is concerned in all alike: (b) if the meaning had been "the twelve greater gods", others of more importance than Hermes would have been named. We may at least suppose that offended Hera would have been propitiated, Artemis appealed to by virgins, and Ares invoked in view of the approaching Egyptians: (c) where the same epithet occurs in Ag. 513 those named are Zeus, Apollo and Hermes; and of these Apollo is called ὁ Πύθιος ἀναξ, and Zeus is ὕπατος χώρας i.e. lord

of Nemea: (d) wherever the word occurs elsewhere it has reference to contests. Cf. Plat. Legg. 783 A; where "we must struggle with passions" προσσχωμένους Μούσαις τε καὶ ἀγωνίοισι θεοῖς (evidently a quotation) Pind. I. 1. 85. δσ' ἀγῶνιος Ἑρμᾶς ἔπορεν ἵπποις Ol. VI. 135. Soph. Trach. 26 τέλος δ' ἔθηκε Ζεὺς ἀγῶνιος καλῶς: (e) ἐναγώνιος is applied to Hermes Pind. P. II. 20, on which place the Scholiast (explaining by ὡς τῶν ἀγῶνων προστάτης) quotes from Aeschylus ἐναγώνιε Μάλας καὶ Διὸς Ἑρμᾶ. See all the passage Ar. Plut. 1155—1163.

Games of less note than the four great festivals were held at Argos (as at Sikyon, Aegina, Megara &c.), v. Pind. Ol. XIII. 106. Their title was Heraea and Hecatombaea.

165. λευκοστεφεῖς ἱκτηρίας. See on v. 21. Cf. Cho. 1035. Dem. de Cor. 262 οὐχ ἱκτηρίαν ἔθηκε τριηράρχης οὐδὲς παρ' ὕμιν ὡς ἀδικούμενος. Liddell and Scott treat the word as an adjective with ῥάβδος understood. It is better to regard it as an abstract noun become concrete: κλάδος, not ῥάβδος, is the usual name of these branches of olive. The wool was by ritual white (the colour of purity). Eum. 43

ἐλαίας ὑψιγέννητον κλάδον

λήνει μεγίστῳ σωφρόνως ἐστεμμένον,
 ἀργῇ τι μαλλίῳ.

166. ἀγάλματ', "sacred", "dedicated" to Zeus the Merciful—in a sense ἀναθήματα. ἄγαλμα is a thing ᾧ ἀγάλλομεν τὸν θεόν, cf. Hom. Od. III. 437

ὁ δ' ἔπειτα βοδὸς κέρασιν περίχευεν
 ἀσκήσας, ἧ' ἄγαλμα θεᾷ κεχάροτο ἰδοῦσα.
 None of these words are otiose, "the white suppliant boughs made holy to Zeus, the god of mercy"—these will ap-

ικτηρίας, ἀγάλαματ' αἰδοίου Διός,
 σεμνῶς ἔχουσai διὰ χερῶν εὐωνύμων,
 αἰδοῖα καὶ γοεδνὰ καὶ τὰ χρεῖ' ἔπη
 ξένους ἀμείβεσθ', ὥς ἐπήλυδας πρέπει, (195)
 τῶρὼς λέγουσαι τάσδ' ἀναιμάκτους φυγὰς. 170
 φθογγῇ δ' ἐπέσθω πρῶτα μὲν τὸ μὴ θρασύ,

τάχιστ' ἀμβάτε" Paley. 166 *ικτηρίας* M. Sonum gratiorem reddidit Victorius.
 ἀγαλάματ' Klausen, Oberdick. 167 *σεμνός* M, corr. sec. man. *συνωνύμων*
 M, corr. Auratus. *εὐωνύμων* aperte habuit Schol. *ὀρθωνύμων* Oberdick. Ne de
συνημμένων cogites vide adnot. 168 *γοεῖδνα* M, corr. Robertellus. *τὰ χρέα* M,
 corr. Turnebus. *ζαχρεῖ'* Geel, Bamberger, alii. *κούκ ἀχρεῖ'* Pearson. 170 "For-
 tasse τὰς" Wecklein. 171 *φθογγῇ* libri omnes, corr. Pauw. *ἐπέστω* H. Voss.

peal to the feelings of the approaching host.

167. *εὐωνύμων*. The Scholiast had the true reading: ἀντέχεσθε τῇ δεξιᾷ τῶν ἀγαλάματων, τῇ ἀριστερᾷ τοὺς κλάδους κατέχουσai. *εὐωνύμων* has its point, since the *right* hand would naturally be used in touching *sacred* things (the statues here), as it is used in treaties, vows &c. *συν-* and *εὐ-* are confused in *v.* 102, 189, 696. It is therefore unnecessary to read *e.g.* *συνημμένων* "clasped", a suggestion which presents itself among others.

168. *αἰδοῖα*. From the following words it is clear that the meaning is "calling for pity", not "bashful, modest": cf. *v.* 434 πολλῶν ἀκουσον τέρματ' αἰδοίων λόγων ("appeals for pity"), αἰδοίω πνεύματι *v.* 29.

In *v.* 470 αἰδοῖον πρόξενον the active sense "pitying", in Hom. Od. xv. 373 ἔφαγόν τ' ἐπιόν τε καὶ αἰδοίοισιν ἔδωκα the passive sense "pitied" appears.

τὰ χρεῖ'. The article is thus used when a class or category is vividly present to the speaker's mind. "There is a sort of words which are *χρεῖα*,—that sort you must use".

Cf. Soph. Aj. 312 ἔπειτ' ἐμοὶ τὰ δειν' ἐπηπειλῆσ' ἔπη. Eur. Phoen. 180 ποῦ δ' οἱ τὰ δεινὰ τῇδ' ἐφουβρίζει πόλει; *χρεῖα* ἔπη are the words of one who is *χρεῖος*.

Geel's *ζαχρεῖ'* is built upon the analogy

of *ζάθεος*, *ζαπληθής*, *ζάπυρος* &c., and on the frequent confusion of T and Z, but is less good.

169. *ξένους*. This form of double accus., analogous to *κρύπτειν τινά τι*, is uncommon with *ἀμείβομαι*. Usually we find either a dative of the person and accus. of the answer, or vice versa. The case is obviously simpler where the *acc.* *τοῖ* is a neuter pronoun *e.g.* Hdt. II. 173 ταῦτα τοὺς φίλους ἡμείψατο. With the present passage cf. Pind. P. IX. 68 τὸν δὲ Κένταυρος μῆτιν ἐὰν εὐθὺς ἀμείβετο.

170. *τάσδ' ἀναιμάκτους φυγὰς*—*i.e.* *τάσδε τὰς φυγὰς, ὅτι ἀναιμάκτοί εἰσι*. The adjective is in sense predicative. Cf. *v.* 6. "We are not *ἐναγεῖς, ρίαιculares*". Not like Orestes Eum. 40 ἄνδρα θεομνησὴ | ἔδραν ἔχοντα προστρόπαιον, αἵματι | στάζοντα χεῖρας.

171. *πρῶτα μὲν*, a slight anacoluthon. We should look for *φθογγῇ δ' ἐπέσθω πρῶτα μὲν τὸ μὴ θρασύ, ἔπειτα δὲ τὸ μὴ μάταιον*, but, instead of *ἔπειτα δὲ* with the second quality which is to attend *φθογγῇ*, *φθογγῇ* is left and *πρόσωπον* dealt with. The order of the words plainly makes it impossible to render *καὶ πρῶτα μὲν φθογγῇ ἐπέσθω τὸ μὴ θρασύ, (ἔπειτα) δὲ ἔτω κ.τ.λ.* *πρῶτα μὲν* had in fact passed into a compound adverb = *ante omnia*, to which the *δὲ*-clause is only mentally supplied, the *δὲ* actually following being only connective. Cf. *v.* 385 and note.

τὸ μὴ μάταιον δ' ἐκ κατωποσωφρόνων
 ἴτω προσάπων ὄμματος παρ' ἡσύχου.
 καὶ μὴ πρόλεσχος μῆδ' ἐφολκὸς ἐν λόγῳ (200)
 γένῃ· τὸ τῇδε κάρτ' ἐπίφθονον γένος.
 μέμνησο δ' εἴκειν· χρεῖος εἰ ξένη φυγάς. 175

172 μετώπω σωφρόνων M. μετωπωσωφρόνων cod. Par. μετωποσωφρόνων Porson, quo, cum manifestum sit quamobrem ipsum displiceat, usus tamen sum ad coniecturam meam: vide adnot. μεγιστοσωφρόνων M. Schmidt. σεσωφρονισμένων audacious Dindorf. ἐκ μετώπων σωφρόνων ἴτω προσέρπον Oberdick.

175 τριβῇ δὲ Oberdick pro τὸ τῇδε. ἐπίφθονον πέλει Weil. γυνή pro γένος Hermann. ἐπίψογον Burges. 176 εἶξεν ἢ M, corr. Sophianus. ἦ ξένη Dobree.

172. τὸ μὴ μάταιον = σεμνότης. ματαιότης is unsteadiness or lack of mental ballast, becoming either recklessness or lasciviousness. Eum. 336 αὐτοσυγλαί μάταιαι (of matricide), Soph. Trach. 565 (of Nessus with Deianira) ψαύει ματαλαῖς χερσίν.

κατωποσωφρόνων. Porson's μετωποσωφρόνων is very doubtful. Setting aside the savour of tautology in μέτωπον and πρόσωπον, it would seem that σωφρονομωτών should be the form of the compound, if the emphasis is to lie upon the σωφροσύνη rather than on the μέτωπον. "A forehead-modest countenance" is an expression which does not commend itself. The conjecture in the text assumes a confusion of μετα- and κατα-, which in many mss. are practically indistinguishable. v. Bast, Comment. Palaeog. p. 285 and Cobet Var. Lect. (Index). Inf. v. 303 καταπτύουσα should be read for μεταπτόουσα. The compound without a noun part is paralleled in S. c. T. 347 ἀκριτόφυρτος. Prom. Vinet. 450 ἀγνορύτων. Cho. 425 ἀπριγδόπληκτα. For the meaning, cf. κατηφής, Thomson's "downcast modesty", and Spenser, Faery Q. IV. canto x. "and next to her sate goodly Shamefastness | Ne ever durst her eyes from ground upreare".

173. ὄμματος παρ' ἡσύχου. Cf. Spenser (loc. cit.)

Her name was Womanhood: that she exprest

By her sad semblant and demeanour wyse;

For steadfast still her eyes did fixed rest
 Ne roved at random after gazers' guyse.

174. ἐφολκός, "laggard". The active meaning ("drawing on") is more common. Thuc. IV. 108 τοῦ Βρασιδίου ἐφολκά λέγοντος. The passive meaning is only found here and in Ar. Vesp. 268 οὐ μὴν πρὸ τοῦ γ' ἐφολκὸς ἦν, ἀλλὰ πρῶτος ἡμῶν ἡγείτ' ἂν ἄδων Φρυγίχον. See, however, ἐφολκίς, ἐφόλκιν. In Hdt. III. 105 οἱ ἐπελκόμενοι are the stragglers.

175. ἐπίφθονον. The Argives had a special reputation for brevity of speech, cf. v. 247. Pind. I. VI. (v.) 58 τὸν Ἀργείων τρόπον εἰρήσεται πᾶ κ' ἐν βραχίστοις. Soph. Frag. 411 μῦθος γὰρ Ἀργολιστὶ συντέμνειν βραχύς. Cic. Brut. 50 quis enim Argivum oratorem scit fuisse? This was a characteristic shared by Sparta: cf. λακωνίζειν. Hermann's question "Unde didicit Danaus, qui modo Argos venit, pronos ad vituperandum esse Argivos?" is ridiculous. Besides the fact that countries acquire a reputation abroad, it is sufficient if Aeschylus and the Athenians had heard of it. It is Aeschylus who speaks in Danaus. The meaning, however, is not "pronos ad vituperandum", but "pronos ad irascendum, invidendum". Cf. Ap. Civ. VIII. 39 τὸ θεῖον ἐπίφθονον ("apt to take offence"). ἐπίφθονον = φθονερόν, and φθόνος = "offence" Eum. 686 Ἀμαζόνων... ὅτ' ἦλθον Θησέως κατὰ φθόνον. Hdt. I. 32 τὸ θεῖον πάν ἐστι φθονερόν.

θρασυστομεῖν γὰρ οὐ πρέπει τοὺς ἥσσονας.

ΧΟ. πᾶτερ, φρονούντας πρὸς φρονούντας ἐννέπεις·
φυλάξομαι δὲ τάσδε μεμνήσθαι σέθεν (205)
κεδνὰς ἐφετμάς· Ζεὺς δὲ γεννήτωρ ἴδοι. 180

ΔΑ. μή νυν σχόλαζε· μηχανῆς δ' ἔστω κράτος.

178 φρονούντος M, corr. sec. man. φρονῶν τοι F. W. Schmidt. Deinde φρονούσας Turnebus. φρονοῦσαν Dindorf. 179 φυλάξομεν Turnebus, Auratus. τάσδ' ἀμνημονεῖν Bamberger, loci structuram non intellegens. 181—195 Desunt personarum notae in libris. Alii alio ordine versus 181—185 disposuerunt (vide adnot.), dum v. 184 ἴδοιτο δῆτα post ἴδοι (v. 180) continuo sequi debere pro certo habent. Distributione tamen sua cuique facta, necesse est aut hiatum alicubi notent aut sensum nescio quid claudicare fateantur. 181 μὴν M. μηχανῇ δ' ἔστω κράτους Schwerdt. ἔστω τάχος Blomfield. "Fort. μηχανῆς δραστηρίου" Wecklein. Multa proponi possunt, e.g. μηδ' ἀγῆς οὐτου κράτος (sc. ὑμῖν ἐστι), sed nil causae est

178. φρονούντας, the masculine, as the Danaids are speaking of themselves objectively.

179. Construe φυλάξομαι δὲ τάσδε κενὰς ἐφετμάς σέθεν, (ὥστε) μεμνήσθαι (αὐτῶν), rather than φυλάξομαι μεμνήσθαι ἐφετμάς. φυλάσσεσθαι with infinitive is apparently only found either with the negative or with an implied negative, i.e. in the sense φυλάσσεσθαι μὴ, e.g. Antiphon 124, 37 φυλάσσεσθαι μηδὲνα βαλεῖν. The only instance quoted by the lexicons to support the positive use φυλάσσεσθαι μεμνήσθαι (cavere ut) is a misquotation and a direct instance to the contrary, viz. Hdt. VII. 5 ἵνα τις ὕστερον φυλάσσηται ἐπὶ γῆν τὴν σὴν στρατεύεσθαι (i.e. φ. μὴ). φυλάσσεσθαι with noun in the sense φυλάσσεσθαι ἐν θυμῷ (Hes. Opp. 489) is common: cf. Hes. Opp. 261 ταῦτα φυλασσόμενοι, βασιλεῖς, ἰθύνετε μύθους.

181—195. The order of the mss. is more satisfactory than any of the re-arrangements attempted by commentators. It is only requisite to distribute the lines properly between the speakers. Most editors since Burges assume (what is at first sight very plausible), that v. 184 ἴδοιτο δῆτα ought to follow immediately upon Ζεὺς δὲ γεννήτωρ ἴδοι, just as σύγγνοιτο δῆτα (v. 190) follows immediately upon συγγνώη (v. 189), and as Eur. El. 676 δὸς δῆτα follows immediately upon νί-

κην δὸς ἡμῖν (675). Yet inf. 332 ἴδοιτο δῆτα stands without any reference whatever to any preceding verb of seeing. It is true that in v. 332 the subject θέμις is added, while in v. 190 and Eur. El. loc. cit. the subject is understood from the preceding words, as it must be in v. 184. Yet such subject can be equally as well supplied from ὁ Ζεῦ (v. 183) as from Ζεὺς ἴδοι of v. 180. Hermann, followed by Paley, disposes the verses in the order 180, D. 184, Cho. 182, D. 181, Cho. 183, D. 185, Cho. (lacuna of one line), D. 186, Cho. 187, Dan. 188 &c., an arrangement both arbitrary and unsatisfactory. Oberdick, again, places v. 185 after 184 but both before 181; with a lacuna between 184 and 185. There is no ground for the assertion that "the whole of this dialogue is disjointed and disarranged in the mss." The πρῶτον ψεύδος of editors lies in the above-mentioned notion that ἴδοιτο δῆτα must follow directly on ἴδοι, and they have been further misled by the assumption that the whole dialogue must be stichomuthic.

181. μηχανῆς δ' ἔστω κράτος, i.e. μηχανῆς δ' ἐξέστω κρατεῖν, "let us make sure of our means of defence". Cf. inf. 808 βαῖνε φυγῆ πρὸς ἀλκάν. The μηχανῇ is the shelter of the sanctuary, of which they must make sure before the Argives arrive.

ΧΟ. θέλοιμ' ¹⁸² ἂν ἤδη σοὶ πέλας θρόνους ἔχειν.
ὦ Ζεῦ, κόπων οἴκτειρε μὴ ἀπολωλότας.

ΔΑ. ἴδοιτο δῆτα πρευμενοῦς ἀπ' ὄμματος.
κείνου θέλοντος εὖ τελευτήσει τάδε.
καὶ Ζηνὸς ἱνὶν τόνδε νῦν κικλήσκετε.

(210) 185

cur quicquam mutetur.
man. et ceteri cod.

182 σοῦ Stanley.

183 ἰὼ Ζεὺς M. ἰὼ Ζεῦ sec.

186 ὄρνιν M. ἱνὶν reposui: idem coniecisse sed repudias

182. ἤδη, emphatic: "you say, do not delay: I am ready *this moment* to come where *you yourself* (σοὶ) are". The unusual position occupied by the Chorus on the stage itself is thus explained (and in a manner apologised for).

σοὶ, for the dative cf. Fr. 101 ἀμφωτίδες τοι τοῖς ἐνωτίοις πέλας. Hermann Opusc. I. p. 254 illustrates the difference of conception (genitive and dative) by *prope ab* and *prope ad*.

183. ὦ Ζεῦ, an adjuration made after a pause, which occurs while the Chorus is ascending the steps. The Danaids having arrived on the πάγος address the greatest of the ἀγώνιοι θεοί.

κόπων οἴκτειρε, cf. Ag. 1321 οἴκτειρω σε θεσφάτου μύρου. So οἴκτιζω, εὐδαιμονίζω, ζηλώ &c.

μὴ ἀπολωλότας, the masculine participle perhaps not objective, but as including Danaus. The sense is πρὶν ἀπολέσθαι ἡμᾶς (i.e. ἕως ἔτι σῶ ἔσμεν). μὴ belongs to the imperative. In point of orthography, synecphonesis rather than aphaeresis should be indicated, as inf. 704 μὴ ἀμελείν θεῶν. Eum. 85 οἶσθα μὲν τὸ μὴ ἀδικεῖν. Cho. 918 μὴ ἀλλά. Others write in crasis μὴδικοῦν or μάδικοῦν. Dindorf claims aphaeresis before ε (e.g. μὴ ἔκδους inf. 312, μὴ ἔαιρήσεται inf. 892), crasis before α (e.g. μάλλά, which, he says, is found in MSS. and recognised by grammarians), and synecphonesis in μὴ οὐ. In Aeschylus, however, MSS. give only the full form μὴ ἀλλά. It is obvious that in combinations like μὴ ἀλλά and μὴ οὐ, more still in ἢ οὐ, ἢ εἰ, both words must have remained distinctly intelligible. Whatever the pronunciation, it is safer to

write μὴ ἀπολωλότας than either μὴ ἴπολω-
λότας or μάπολωλότας.

185. κείνου, if *he* be willing, none else can prevent it.

186. Ζηνὸς ἱνὶν. This conjecture has been previously given by Kiehl. It does not, however, appear to have found acceptance. The vulgate ὄρνιν is explained by the Scholiast as τὸν ἥλιον· ἐξανίστησι γὰρ ἡμᾶς ὡς ὁ ἀλεκτρῶν. Oberdick remarks that the effigy of Helios would be accompanied by a cock, which, according to Pausanias (v. 25. 5) was his sacred bird—ἡλίου δὲ ἱερὸν φασιν εἶναι τὸν ὄρνιν, καὶ ἀγγέλλειν ἀνέειναι μέλλοντος τοῦ ἡλίου. Paley fancies a connexion between ἀλέκτωρ and the Homeric name of the sun Ἥλέκτωρ. Pausanias further (ii. 18. 3) tells us that there was an altar of Helios by the Inachus. This seems to be the case for ὄρνιν, but it is a very weak case.

(1) The explanation of the Scholiast has no weight, since it was evidently made to suit the words Ζηνὸς ὄρνιν and the following καλοῦμεν αὐγάς ἡλίου. If ὄρνις is the cock that wakes us, Ζηνὸς ὄρνις may be either metaphorically the cock that awakes Zeus, as the biped does mortals, or else the celestial cock of Zeus as opposed to the common earthly bird. It is of course possible to call the sun that awakes us "the chanticler of Zeus", but as a matter of taste it seems scarcely desirable to do so. The metaphor is not only farfetched, but also halts, since the cock awakens us with his *voice*. The sun does indeed awake the cock, cf. Soph. El. 17

ὡς ἡμῖν ἤδη λαμπρὸν ἡλίου σέλας
ἔφα κινεῖ φθέγματ' ὄρνιθων σαφῆ,

ΧΟ. καλοῦμεν ἀνὰς ἡλίου σωτηρίου
ἀγνὲν τ' Ἀπόλλω φυγάδ' ἀπ' οὐρανοῦ θεόν.

-se reperio Bambergerum. κυκλίσκεται M. κυκλήσκειται sec. man. corr. Robertellus.

and the cock awakes men, Ar. Vesp. 816 *ἴνα γ', ἦν καθεύδης ἀπολογουμένον τινός, ἔδων ἀνωθεν ἐξεγείρη σ' οὐτοσί:* but to call the sun in consequence "the cock of Zeus" does not sound like Aeschylus. If Helios is here at all, he is the personified Helios, not the common noun "sun", and even if "chanticler of Zeus" suited the latter, it would not suit the proper noun.

(2) Ζηνός ὄρνι without qualification would almost necessarily mean the eagle. Soph. Fr. 760 *ὁ σκηπτοβόμων αἰετός, κύων Διός.* Prom. V. 1022. II. XXIV. 310 *αἰετὸς ὅστε σοὶ αὐτῷ φίλτατος οἰωνῶν.* *Iovis ales* in Latin frequently.

(3) Helios in his earlier character as distinct from Apollo is not an ἀγνῖος θεός. On the other hand, Helios and Apollo are frequently identified; but in such cases the name is Apollo, not Helios. The following verse (187) may therefore naturally form part of an invocation to Apollo, who is regarded as (among other things) *the god of ἡλίου*, not as Helios. But Apollo is not "the cock of Zeus".

(4) Pausanias' statement about the sacredness of the cock to the sun may be true (despite its being also sacred to Aesculapius), but does not bear upon the argument. The cock is sacred to Aesculapius, but Aesculapius is not therefore the cock of Zeus.

(5) We have nothing to do with the Ἥλιου βωμός or with the Inachus. We are concerned with a κοινωβωμία of ἀγνῖοι θεοὶ in a different part of Argos.

Perhaps none of these far-fetched explanations of ὄρνι would have been attempted except for the following line, in which the Chorus proceed to call upon the *sun*. The sense runs "Having called on Zeus, next call on this his son".

187. ἀνὰς ἡλίου—ἀγνόν τ' Ἀπόλλω.

T. S.

τε is epexegetical, as in *v.* 55 (q. v.), and would be far too weak if introducing a new divinity of the catalogue. After Zeus we have (*v.* 186) *καὶ τόνδε νῦν...*, in *v.* 191 *τὶν' οὖν ἔτ' ἄλλον...*, in *v.* 194 *Ἐρμῆς δὲ ἄλλος...*, each being introduced in a marked manner. For the identification of Apollo and the sun cf. S. c. T. 857 *τὰν θεωρίδα, τὰν ἀσσιβῆ Ἀπόλλωνι, τὰν ἀνάλιον.*

In Choeph. 986 Ἥλιος is called to be a witness—

ὥς ἂν παρῇ μοι μάρτυς ἐν δίκῃ ποτέ,
and when he does so appear, it is as Apollo. Cf. Ag. 508

νῦν χαῖρε μὲν χθών, χαῖρε δ' ἡλίου φάος,
ὑπατός τε χώρας Ζεύς, ὁ Πύθιός τ' ἄναξ,
i. e. first the land and the sun, and then their presiding deities. Oberdick quotes a fragment of Euripides

ὦ χρυσοφεγγές Ἥλι', ὥς μ' ἀπώλεσας,
ὅθεν σ' Ἀπόλλων ἐμφανῶς κλήσει βροτός.

The mention of the sun's rays here is probably prompted by some conventional representation of solar rays upon Apollo's statue. Cf. Apoll. Rhod. IV. 727. Verg. Aen. XII. 162 *tempora circum | aurati bis sex radii fulgentia cingunt | solis avi specimen.*

σωτηρίου. As applied to Helios, the adjective would be deficient in point, but is particularly appropriate to Apollo, who is *par excellence* the god of help and healing, *παιάν, ἀκέσιος, ἀλεξίκακος, ἀποτρόπαιος, προστατήριος, ἐπικούριος, σωτήρ*. The word is both epithetic and proleptic.

188. ἀγνόν, a special reason for calling upon him. "Though exiled, he is the god of purity: we, though exiles, are pure, nay, our exile is for purity's sake". ἡλίου and φυγάδ' ἀπ' οὐρανοῦ are in a manner contrasted. "The god

εἰδὼς ἂν αἶσαν τήνδε συγγνοίη βροτοῖς. (215)

ΔΑ. συγγνοῖτο δῆτα καὶ παρασταίῃ πρόφρων. 190

ΧΟ. τίν' οὖν κικλήσκω τῶνδε δαιμόνων ἔτι;

ΔΑ. ὁρῶ τρίαῖναν τήνδ' ἄνακτος Ἴσθμιον.

ΧΟ. ἀλλ' εὖ τ' ἔπεμψεν εὖ τε δεξάσθω χθονί.

ΔΑ. Ἑρμῆς ὅδ' ἄλλος τοῖσιν Ἑλλήνων νόμοις. (220)

189 εὐγνώη M. συγγνώη Turnebus, quae nil nisi epica forma est modi subiunctivi. συγγνοίη Lobeck (Phryn. p. 347). 190 σύγνοιτο M, corr. Victorius. γένοιτο Naber. 191 κικλήσκω M. 192 τήνδε, σημείον θεοῦ M et omnes editt. Vix requirunt Danaides ut, inter δαίμονας stantes et eos δαίμονας iam nuncupantes, discant *deum aliquem* significari: vide adnot. Posset τήνδε γ' Ἴσθμιον θεοῦ. 194 πομπὸς Ἑλλήνων νόμοις Wecklein. 195 ἐλευθέρους

who rules the sun in heaven was once an exile on earth".

θεόν, i.e. θεόν περ ὄντα (v. Eur. Alc. 2), and used in forcible antithesis to βροτοῖς.

The allusion is of course to his banishment from heaven for slaying the Cyclopes (Eur. Alc. 5), or, as the Scholiast on that place says, the serpent Pytho.

189. εἰδὼς, &c. Bothe compares Verg. Aen. i. 630 Non ignara mali miseris succurrere disco.

190. συγγνοῖτο, for the change of voice cf. ἴδοιτο (184) and ἴδοι (180). Cho. 406 ἴδετε πολυκρατεῖς Ἀραῖ... ἴδεσθ' Ἀτρεΐδαν τὰ λοιπ'. Paley compares Herod. VI. 92 συγγρόντες... συνεγνώσκοντο. According to Veitch the word in our text is the only instance of the middle (except in the future) of γινώσκω in Attic. The middle forms of present and imperfect are confined to the Ionic of Herodotus.

192. The MS. reading τήνδε, σημείον θεοῦ can hardly be right. It is strange that commentators have not remarked upon the obvious flatness of the two last words. The Danaids would not require to be told that the trident "betokens a god", for they have already recognised the statues as those of the ἀγώνιοι θεοί. They have called on Zeus and Apollo, and they ask "whom next?" Danaus replies "I see yonder a trident, the sign of..." What? "a god"! Surely some epithet, e.g. ποντίου, ἱππίου would be

required with θεοῦ, to betoken Poseidon.

"I see yonder a trident, the sign of the sea-god" is something: "the sign of a god" is meaningless. Danaus knows well *what* god the trident signifies. The gods being here regarded as ἀγώνιοι, the special epithet suited to Poseidon would naturally be the one distinctive of his festival—the Isthmian games. As Apollo is Πύθιος and Zeus is Νέμειος, so Poseidon was called Ἴσθμιος. If the poet wrote ΙCΘΜΙΟΥ it is not difficult to see how this would become CΙΜΙΟΥ, and thence CHΜΕΙΟΥ by itacism. θεοῦ may be due to a gloss on ἄνακτος or to a metrical correction of ἄνακτος σημείον; but it is more scientific to suppose that the corrupt CHΜΕΙΟΥ was read as CHΜΕΙ' ΘΥ, i.e. σημείον θεοῦ, and ἄνακτος excluded.

That the gods are represented by statues and not merely by signs, e.g. a trident, is manifest from the subsequent threats of the Danaids to "hang themselves upon these gods", and other indications *passim*. The Scholiast's ἐν γραφῇ is a mistake.

194. Ἑρμῆς ὅδ' ἄλλος, "here again is Hermes". Cf. S. c. T. 424 γίγας ὅδ' ἄλλος τοῦ πάρος λελεγμένου | μελῶν ("here is another, a giant"). Eur. Ion 161 ὅδε πρὸς θυμέλας ἄλλος ἐρέσσει κύκνος (the last bird having been an eagle). The rendering "the other yet remaining is Hermes" is

XO. ἀλλ' εὔρεθεις νῦν ἐσθλὰ κηρυκευέτω.

195

ΔΑ. πάντων δ' ἀνάκτων τῶνδε κοινοβωμίαν
σέβεσθ', ἐν ἀγνῷ δ' ἐσμός ὡς πελειάδων

νῦν M. Vim suam loco reddidi. ἀλλοθρόους Burges. νῦν plerique. 196 τῇδε
Stanley. 197 δεσμός M, corr. Auratus. 198 ἕζεσθαι κρέω M. (κεκρέω

opposed by these instances, as well as by the fact that there was evidently a large number of other statues (*v.* Introduction).

τοῖσιν Ἑλλήνων νόμοις. There was an Egyptian analogue of Hermes called Thuth, not represented like the Greek Hermes in a phallic form (which form is here euphemistically alluded to in the words "as the Greeks represent him"). It is altogether uncertain whether Aeschylus knew of this Thuth and the resemblance. As represented at the games Hermes would have the old and Panhellenic embodiment, and not the local Athenian form. The former, which was bearded, with no hands and feet and in a phallic attitude, is stated by Hdt. (II. 51) to have been borrowed from the Pelasgians. The Athenian custom was to call any square pillar surmounted by a head and with τὰ αἰδοῖα a Hermes. Cf. ἡ τετράγωνος ἐργασία, Thuc. VI. 27. By the addition of these words Danaus does not contrast the Greek with the Egyptian, as the Scholiast thinks (ὡς τῶν Αἰγυπτίων ἄλλως αὐτὸν γραφόντων), but in a way apologises for the form which might shock his daughters.

195. ἑλευθέρους of MSS. is absolutely pointless. Paley and Oberdick paraphrase by ὥστε ἑλευθέρους εἶναι, and the former connects κηρυκευέτω with κηρύσσειν in the sense of selling, *i.e.* "but may he, as the crier of the sale, cry that we are free"—a sense scarcely worth the effort required to obtain it. It is as an ἀγώνιος θεός that Hermes is present, and κηρυκευέτω in its present setting could only refer to Hermes' function as the κήρυξ who ἀναγορεύει τὰς νίκας. Now in answer to Danaus, when he speaks of Poseidon, the Chorus replies ἀλλ' οὐ τ'

ἐπεμψεν &c.; so here, when he speaks of Hermes they reply ἀλλ' ἐσθλὰ κηρυκευέτω. Burges' ἀλλοθρόους is not without some meaning: "may the Hermes of the Greeks, the herald, be the herald of good to those of another tongue"; but nearer to the MSS. and infinitely stronger in sense is to read ΕΥΡΕΘΕΙC for ΕΥΘΕΡΟΙC. When a good thing is found unexpectedly, that εὖρημα is a ἔρμαιον, and it was usual to cry κοινός Ἑρμῆς "shares in the luck" (*v.* Cope on Arist. Rhet. II. 24 § 2) to the finder. Cf. Theoc. Char. XXX. εὕρισκομένων χαλκῶν ἐν ταῖς ὁδοῖς...ἀπαιτῆσαι τὸ μέρος, κοινὸν εἶναι φήσας τὸν Ἑρμῆν. Hermes ἐριούριος is here blended with Hermes κήρυξ. "We have fallen in with Hermes (excellent luck!), may he herald success to us".

196. πάντων, there are many others included in the festival honours, though not special patrons of celebrated games. πάντων is emphatic, "in short, all".

κοινοβωμίαν. From the abstract "community of altar" are derived the concrete meanings (1) κοινὸν βωμὸν "the common altar", (2) the place in which the common altar stands (cf. λατομία, ξυνοικία, &c.). The former is the meaning here, the "common altar" being the thymele. Altars were raised to two, twelve, or all the gods: cf. Pind. Ol. x. 69 &c., Ol. v. 5 βωμοὺς ἐξ διδύμοις (at Olympia). Hermann compares Strabo XIII. p. 923 βωμὸς τῶν δώδεκα θεῶν, and in Pausanias v. 15 (init.) it is said ἔστιν οὖν βωμὸς ἐν τῷ οἰκῆματι θεοῖς πᾶσιν ἐν κοινῷ. Gods so associated were called σύμβωμοι (Plut. II. 492 C, Strabo 672).

197—203. These lines are marked by a curious confusion, both of metaphor

ἴξεσθε κίρκων τῶν ὁμοπτέρων φόβῳ,

cod. Par.). In margine ἴξεσθε κέρκω adscriptis sec. man. Corr. Robortellus. Com memorare licet genus quoddam esse accipitrum qui πέρκοι nominentur. 199 ἐχ-

with simile and also of the literal with the metaphorical. The literal notion (of the *persons*) makes a heavy strain upon the metaphor. A literal translation will shew this: "and upon holy ground sit ye, like a flock of doves, from fear of hawks of the same plumage, kindred who are hostile and defile the race. Were bird to eat of bird, how could he be pure? and how, marrying an unwilling bride from an unwilling sire, could he become pure? Nay, not even in Hades, &c." Thus (1) ἴξεσθε κίρκων φόβῳ (metaphor) is interrupted by ἑσμός ὡς πελειάδων (simile), (2) the sons of Aegyptus are ὁμόπτεροι with the Danaids, but hawks are not ὁμόπτεροι with doves in the same sense, but only in the wider sense of being "winged things". Similarly ὁμαίμων and γένος (v. 199) are properly applicable to the relationship of the cousins, but only in the widest sense to the relationship of hawks and doves. The common notion is and was that cannibalism (so to speak) is only regarded as such among birds, when they are members of the same species (hawk and hawk, &c.), not when the species differ as much as those of hawks and doves. Yet from vv. 199, 200 Aeschylus must be understood to look upon any bird devouring a bird as a cannibal. In Quaest. Rom. § 93 Plutarch quotes v. 200 in the following connexion: πετεινοῦ γὰρ οὐδεὶς ἐώρακε γύπα γενόμενον, ὡς ἀετοὶ καὶ ἰέρακες τὰ συγγενῇ διώκουσι καὶ κόπτουσι· καί τοι κατ' Αἰσχύλον, Ὀρνιθος ὄρνις κ.τ.λ. In vv. 201—203 the reference is wholly to the persons, though the grammatical subject is still ὄρνις. A bird cannot be married or be tried in Hades. This confusion of course could be remedied by the change of πῶς to τίς, but a critic will rather accept the laxity than venture on the change.

197. ἐν ἀγνῷ. This use of neuter ad-

jective (denoting position) without article and noun is rarer in Greek than in Latin, and seems to be almost confined to notions of safety and ease, or the contrary. Cf. Theoc. xv. 73 θάρσει, γύναι· ἐν καλῷ εἰμές. Thuc. vii. 77 ἐν ἐχυρῷ εἶναι; iv. 18 ἐς ἀμφίβολον; iv. 97 ἐν βεβήλῳ. So ἐν ἀσφαλεῖ, ἐξ ἀσφαλοῦς, ἐν καθαρῷ.

Doves were apparently the only birds allowed in sacred precincts: cf. Eur. Ion 1196 πτηνὸς εἰσπίπτει δόμοις | κῶμος πελειῶν. Λοξίου γὰρ ἐν δόμοις | ἀτρεστα ναλοῦσ', and ibid. 154—178.

ἑσμός ὡς πελειάδων, i.e. ἴξεσθε, ὡς ἑσμός π. ἴξεται φόβῳ κίρκων. But, as often in Greek, the action and circumstances of the simile are confused with the action and circumstances of those to whom the simile has reference. Cf. Cho. 505

παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι
θανόντι· φέλλοι δ' ὡς ἄγουσι δίκτυον.

i.e. ἄγουσι δὲ (viz. τὸν οἶκον), ὡς φέλλοι ἄγουσι δίκτυον. Soph. Aj. 168 (quoted by Conington)

παταγοῦσιν ἄτε πτηνῶν ἀγέλαι·
μέγαν αἰγυπιδὸν δ' ὑποδείσαντες
σιγῇ πτήξειαν.

197—198. πελειάδων—κίρκων. πελειάς (or πέλεια) the emblem of timidity, and κίρκος its traditional foe. Cf. τρήρων "the trembler", and e.g. Il. xxii. 139

ἦ ὅτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν
ρήϊδίως ὀλμῆσε μετὰ τρήρωνα πέλειαν.

Prom. V. 856 (of these same persons) κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι. A special epithet of the falcon (ἱρηξ) is φασσοφόρος (Il. xv. 238), and this afterwards became a noun to denote a particular species of ἱρηξ (Arist. H. A. ix. 12, 4).

ἐχθρῶν ὁμαίων καὶ μαινόντων γένος. (225)

ὄρνιθος ὄρνις πῶς ἂν ἀγνεύοι φαγών; 200

πῶς δ' ἂν γαμῶν ἄκουσαν ἄκοντος πάρα
ἀγνός γένοιτ' ἂν; οὐδὲ μὴ 'ν Ἀίδου θανῶν
φύγῃ μάταιον αἰτίαν πράξας τάδε.

θρῶς δμαιομ καταμαινόντων γένος Hermann, quod quidem vix Aeschylum sonat. Vide tamen v. 955. 200 Sic laudat hunc versum Plutarchus Quaest. Rom. 286 c et Romul. c. 9. ἀγνεύοι praebebat M, a Turnebo primo correctum. θιγῶν coniciat quivis. 201 τίς δ' ἂν Burges. γάμων M, corr. Robortellus. Ceterum πατρός Oberdick a scholiasta suo iterum deceptus. 202 μὴν M, corr. Turnebus. 203 μάταιον αἰτίας M. αἰτίαν edidi. Eodem sensu ματαλούς Tournier.

199. ἐχθρῶν κ.τ.λ. ὁμαίων is best taken as the noun and ἐχθρῶν κ.μ.γ. as its adjectival expansion.

μαινόντων, as used of the sons of Aegyptus, refers to the ἀσεβῆ γάμον of v. 9 (vv. 30, 40), and is explained in v. 201. Their conduct involves an ἄγος.

200. ὄρνιθος κ.τ.λ. The line is quoted in this form by Plut. Quaest. Rom. (just cited). Paley should scarcely say that μέρος τι is understood. The genitive notion is independent of such subaudition. (The same genitive Xen. An. IV. 8. 20 ὅσοι ἔφαγον τῶν κηρίων.) The verb φαγεῖν is rare in tragedy, and Elmsley (Eur. Med. 1156) was for confining it to Satyric plays. It occurs frequently in the Odyssey, and belongs also to Aristophanes and Plato. In the tragic poets it is found in Eur. Cycl. 336 (Satyric), Soph. Fr. 149 (Satyric), and Soph. Frag. incert. 777

δαφνὴν φαγὼν ὀδόντι πρὶε τὸ στόμα.

(where the metre indicates a Satyric composition). There is accordingly some ground for conjecturing θιγῶν, which has the sense of attacking (Eur. Bacch. 1183) and also of sexual intercourse (Eur. Hipp. 1044).

201. γαμῶν, the present of action with a continuing result or relation. Cf. νικῶν, ἀδικῶν, τίκτουσα, φεύγων, &c. The present and aorist are combined in Eur.

Med. 606 τί δρῶσα; μὲν γαμοῦσα καὶ προδοῦσά σε;

ἄκουσαν ἄκοντος πάρα, similarly ἐκ and ἀπό. Eur. Andr. 975 ὡς φίλων μὲν ἂν γήμαιμ' ἀπ' ἀνδρῶν, ἔκτοθεν δ' οὐ ῥαδίως. Ibid. 1279 κἀτ' οὐ γαμεῖν δῆτ' ἐκ τε γενναίων χρεῶν, δοῦναί τ' ἐς ἐσθλοῦς. Hdt. III. 88, Theogn. 189, Rhcs. 169.

παρὰ, in particular cf. Plato Pol. 310 c γαμοῦσι τε παρὰ τούτων καὶ τὰς ἐκδιδόμενας παρ' αὐτῶν εἰς τούτους ἐκπέμπουσι.

203. φύγῃ μάταιον αἰτίαν, "be prosecuted on an empty charge". This correction appears easiest and best in sense. The vulgate itself is perhaps not absolutely untranslatable. μάταιον might possibly be regarded as an adverb, with φύγῃ αἰτίας in the legal sense. This adverbial use is, however, unsupported. In any case φεύγειν αἰτίαν in such a context must mean *reus fieri criminis*, not *effugere crimen*. In Soph. Phil. 1404 αἰτίαν δὲ πῶς Ἀχαιῶν φεύξομαι; surely means "and how shall I look when the Achaeans arraign me for it?" Cf. Hdt. VII. 214 φεύγοντα τὸν Ἐπιώλην ταύτην τὴν αἰτίαν. For μάταιον feminine cf. Ag. 1151 ματαλούς δύας. Cho. 82 ματαλοῖσι τύχαις. Eum. 337 αὐτουργίαι μάταιοι.

The ματαλόν αἰτίας of Schütz = ματῶν αἰτίας ("escape being accused of μάταια"), with which Weil would compare e.g. γραφὴ παρανόμων.

κάκει δικάζει τὰπλακῆμαθ', ὡς λόγος, (230)

Ζεὺς ἄλλος ἐν καμοῦσιν ὑστάτας δίκας. 205

σκοπεῖτε κάμειβεσθε τόνδε τὸν πρόμον

ὕπως ἂν ὑμῖν πρῶτος εὖ νικᾷ τόδε.

BA. ποδαπὸν ὅμιλον τόνδ' ἀνελληνόστολον

ματαίων Schuetz; μάταιος Abresch.

204 ταπλα . εν . μαβως M, corr. Victorius. τὰμπλακῆμαθ' Canter, Hermann. Est qui τάνθαδ' ἐργμαθ' (i.e. τὰ ἐνθάδε ῥεχθέντα) proponere in animo habebat.

205 ἄλλος οὖν Enger. ὑστάταις δίκαις Bothe, minus eleganter.

206 τόπον M. Ipse correxi. Stanleii τρόπον vulgo recipiunt. Versus aliquot excidisse putavit Hermann.

208 Deest personae nota. ἀνέλ-

204. **κάκει.** A particle e.g. γὰρ might have been expected. Its omission is to be explained either (1) by regarding the whole οὐδὲ μὴ...κάκει as = φεύζεται αἰτίαν τῶνδε ἐν "Αἰδου, καὶ ἐκεῖ δικάζει κ.τ.λ. or (much better) (2) by understanding **κάκει** as very emphatic: "even there", as well as in the upper world. **ἐκεῖ** has its well-known sense "in the other world". Cf. Eur. Med. 1073 εὐδαιμονοῦτον ἄλλ' ἐκεῖ· τὰ δ' ἐνθάδε | πατὴρ ἀφείλετ'. Eur. Hec. 418. Cho. 355, 358. Plato Rep. 330 E. In Ar. Ran. 1461, the speakers being in Hades, the sense is humorously reversed

ἐκεῖ φράσαιμ' ἂν· ἐνθαδὶ δ' οὐ βούλομαι.

The question as to the forms ἀπλακῆμα, ἀμπλάκῆμα scarcely admits of settlement. Porson and Elmsley (Eur. Med. 115) decide for the former in all cases, Hermann Op. III. 145 for the latter. In Eum. 934 ἀπλακῆματα is required in anapaests, and the form being thus assured to Aeschylus, it is best to abide by the MSS.

205. **Ζεὺς ἄλλος.** See on v. 134.

ὑστάτας δίκας, the double accusative as in Eum. 231 δίκας μέτειμι τόνδε φῶτα. In Eur. Bacch. 346 Elmsley rightly corrects τόνδε τὸν διδάσκαλον | δίκην μέτειμι for δίκην. For the general reference cf. Pind. Ol. II. 64 τὰ δ' ἐν τᾷδε Διὸς ἀρχῇ αἰτιὰ κατὰ γᾶς δικάζει τις.

206. **τόπον** of MSS. is indefensible. Wellauer explains "huc vos conferte", but the Danaids have already seated themselves (vv. 182 sqq.). Stanley's

τρόπον is said to mean "respondete hunc in modum quomodo causa vestra vincat" which practically means that **τόνδε** can = τοιοῦτον. The approach of the king, whose speech begins in v. 208, should be marked in some manner, and Paley suggests a lacuna of such a line as ἄλλ' εἰσορῶ γὰρ τῇσδ' ἄνακτα γῆς πέλας. Danaus, however, does not know or assume that the person about to enter is ἄναξ (see his question inf. 221). The same sense, without this objection, is obtained by reading **πρόμον** (another instance of confusion of μ and π). Pelasgus is to Danaus the "foremost man" only.

207. **ὅπως ἂν**, depends upon the combined meaning of **σκοπεῖτε κάμειβεσθε**, "take care and (=to)..." the Plautine vide et...for vide ut...

πράγμα τόδε, "your cause", cf. Eum. 477 μὴ τυχοῦσαι πράγματος νικηφόρου, and inf. 329.

208. **ἀνελληνόστολον.** The Scholiast gives τὸν οὐχ Ἑλληνα κατὰ στολήν, from which Paley gathers that he read **ἀνέλληνα στολήν**. Rather he was explaining by κατὰ the construction, and by στολήν the meaning, of στόλον with ἀέλληνα, so that no one might take the latter as an epithet of the former in the sense "a foreign company". Bothe's compound is far from "incredible" in Aeschylus the κομποφακελορρήμων (Ar. Ran. 839). ἀπειρόδακρυς, ἐπασσυνετροτριβής, ἀτιμωπενθής, ἀκριτόφυρτος are at least as bold, and the difference between ἀνελληνόστολος and νεβριδόστολος for instance is in-

πέπλοισι βαρβάροισι καὶ πυκνώμασι (235)
 χλίοντα προσφωνοῦμεν; οὐ γὰρ Ἀργολίς 210
 ἐσθῆς γυναικῶν οὐδ' ἀφ' Ἑλλάδος τὸ πᾶν.
 ὅπως δὲ χώραν οὐδὲ κηρύκων ὕπο
 ἀπρόξενοί τε, νόσφιν ἡγητῶν, μολεῖν

ληνα στόλον M, corr. Bothe. 209 καὶ πυκνώμασι Stanley, Hermann. κάμπυ-
 νόμασι Bergk. κάμπυκάσμασι Hartung. καὶ περκνώμασι Wieseler. καὶ τριχώνμασι
 Schwerdt. καὶ σπαθήμασι Wecklein. Vulgatum credo me satis explanasse.

210 προσφωνομένου M, corr. Robortellus. 211 ἀπέλλადος (φ superscripto) M.
 τόπων M, quod servant editt., praeter Stanleium τρόπων legentem. 212 οὔτε
 Hermann, alii. 213 νόσφι θ' Stanley. 214 ἀκρέστως M, corr. Sophianus.

considerable, since ἀνέλλην=ξενικός
 "foreign". Homer uses ἀμυροχίτωνες
 and Sophocles ἀτιμαγέλης.

209. πυκνώματα are explained by
 Spanheim on Ar. Nub. 53 (ἐσπάθα) as
vestes spatha textae, and Hesychius has
 σπάθημα· πύκνωμα ἀπὸ τῶν ταῖς σπάθαις
 κατακρουόντων τὰ ὕψη. The σπάθη was
 the instrument with which the threads
 were struck closely together in weaving
 (cf. Cho. 231 σπάθης πληγὰς). The con-
 nexion of πυκνότης with σπάθημα thus be-
 comes manifest, and is borne out by e.g.
 σπάθημα φρενῶν=τὸ πυκνὸ φρον.

πυκνώματα therefore are the πολύμι-
 τοι πέπλοι of v. 409, and are so named
 in distinction from textures which are
 ἀραιόσθημοι. Though βαρβάροισι cannot,
 as its position shews, belong to πυκνώμασι
 nor be understood with it, the wearing
 of πυκνώματα is non-Greek, so that καὶ πυ-
 κνώμασι is in a sense expegetical. πυκνώ-
 ματα were not unknown in Greece, but
 as common wear they would be a mark
 of oriental magnificence.

210. χλίοντα. τρυφῶντα schol. A
 term suited to oriental daintiness and
 luxury (*deliciae*). Cf. Pers. 543 Περσίδες
 ...χλιδανῆς ἥβης τέρψιν ἀφείσαι. Ibid.
 41 ἀβροδιαίτων Λυδῶν ὄχλος.

οὐκ Ἀργολίς ἐσθῆς-γυναικῶν (αὐτῇ
 ἐστὶ); i.e. rather "this is not the Argive
 female dress" than ἐσθῆς γυναικῶν (τῶνδε)
 οὐκ Ἀργολίς (ἐστὶ). γυναικῶν takes the
 place of an adjective e.g. θήλεια. τῶνδε
 is too much to omit. With the form of

expression, cf. "species verna diei"
 (Lucr. l. 10), "Cerbereasque canum
 fauces" (IV. 733).

211. τόπων of MSS. is hardly credible.
 It forms an antithesis between Ἑλλάς
 and Ἀργος, as if the latter were not part
 of the former; and in itself it is not an
 admissible periphrasis for Ἑλλάδος in the
 present context. Instances apparently
 similar may be profitably examined
 e.g. Pers. 796 ὁ μείνας νῦν ἐν Ἑλλάδος
 τόποις στρατός ("in the parts about
 Greece"). There it is a distant Asiatic
 referring in a vague manner to a
 country vaguely known. The same ex-
 planation applies to Eum. 292. χῶρας
 ἐν τόποις Λιβυστικῆς (the speaker being at
 Athens). Pers. 447 Σαλαμῖνος τόπων (the
 speaker a Persian). Eur. Alc. 67 Θρήκης
 ἐκ τόπων (vaguely). In all these a person
 of another country speaks loosely of a
 distant region, as we speak of "foreign
 parts" or "the parts of Libya about
 Cyrene" (Act. Apost. II. 10). A Hel-
 lene, however, would not speak of "the
 parts about Greece"; and the Pelasgians
 of Argos are Hellenes in v. 882 (and 217).

For οὐδὲ...τὸ πᾶν cf. Prom. V. 215
 οὐκ ἤξλωσαν οὐδὲ προσβλέψαι τὸ πᾶν
 (though οὐδὲ there=*ne...quidem*).

212—213. οὐδὲ—τε. Hermann's οὔτε
 is a mistake, since οὐδὲ=*ne...quidem* and
 belongs to κηρύκων ὕπο alone, while τε
 is simply connective—"actually unan-
 nounced, and without a friend".

κηρύκων ὕπο. Of a piece with such

ἔτλητ' ἀτρέστως, τοῦτο θαυμαστὸν πέλει.
κλάδοι γε μὲν δὴ κατὰ νόμους ἀφικτόρων
κεῖνται παρ' ὑμῖν πρὸς θεοὺς ἀγωνίοις·
μόνον τόδ' Ἑλλὰς χθὼν συνοίσεται στόχῳ·

(240)

215

217 συνήσεται Burges, Conington. συνοίσεται Bothe. συνήσεται Hermann.
ἀποίσεται Paley. συνοίσεται στόλῳ Menzel. Si necesse esset, posses συνοιδεν οὐ

phrases as *πῶνεν* ὑπὸ σάλπιγγος (Ar. Ach. 1001), ὑπὸ φανοῦ πορεύεσθαι (Xen. Lac. v. 7), *καταθάψομεν* ὑπὸ κλαυθμῶν (Ag. 1553). ὑπὸ properly denoted the guiding or encouraging agent or circumstances, and then passed into the wider sense of accompaniment. In Soph. Trach. 391

μίμν', ὡς δδ' ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων
ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται·

the sense *κληθεῖς* is instinctively super-added to *πορεύεται*. But in the present passage *μολεῖν* ὑπὸ *τινος* can hardly be explained as directly = *ἄγεσθαι* ὑπὸ *τινος*, on the analogy of *ἀναστῆναι*, *φείγειν*, *ἀποθνήσκειν* ὑπὸ *τινος*, for these involve a passive sense which is felt, while here the Danaids are not thought of as "led" or "induced" by a herald, but accompanied or introduced.

213. ἀπρόξενοι. Cf. inf. 887. Pind. N. vii. 96 *προξενία πέποιθα*. Eur. Med. 359 *τίνα προξενίαν ἐξευρήσεις*; As a large body of foreigners,—large enough to be formidable—, the Danaids would require a *κῆρυξ*, as foreigners at all, a *πρόξενος*. So far was it necessary for foreigners to be formally recognised, that at Athens even a *μέτοικος* was liable to a *γραφὴ ἀπροστασίου* if he had no *προστάτης*, and to a *γραφὴ ἀποστασίου* for leaving him. A non-resident *ξένος* required a *πρόξενος* (the modern "consul", almost).

νόσφιν, ἀπαξ λεγ. in Tragedy. The steps *κῆρυξ* *πρόξενος* *ἡγήτης* are in the direction of greater particularity "you venture to land without knowing whether we shall meet you with *peace* or *war*: you have no representative to see to your *personal safety*: you know nothing of the *country and where to go*".

215. κλάδοι γε ("branches") μὲν ("indeed") δὴ (it is true). The answering clause *τάλλα δέ*, which would be looked for, is differently expressed, v. 218.

217. συνοίσεται στόχῳ, "only in this point will a Grecian land acquiesce in (be satisfied with) a guess", i.e. "will feel sure it can guess aright". The vulgate may very well bear this sufficiently satisfactory rendering. The Scholiast's *συμφωνήσῃ* is scarcely more in favour of Conington's *συνήσεται* than of the text (as understood by him). With *συνήσεται* indeed it is difficult to translate at all. The vulgate is otherwise rendered by Weil "Hoc unum coniectando *vobiscum conveniet*", and by Paley "In this matter alone will Hellas agree with you in its conjecture". The latter supposes a condensation for "will (in guessing its purpose) find this one point only to use for evidence that you are of our country". But plainly Pelasgus has not the least idea as yet of their being of his country, and could only mean (if the above translation of Paley and Weil were right), "will, in guessing its purpose, agree with you" (i.e. with your *real* purpose in it). This is apparently Weil's view. Yet it is better to make *στόχῳ* depend directly on *συνοίσεται* than to understand ὑμῖν, regarding *στόχῳ* as instrumental. In this sense (*ἀγαπᾶν*) the verb is used in Plat. Crat. 419 D *εὐφροσύνη ἀπὸ τοῦ εἰ τοῖς πράγμασι ξυμφέρεισθαι τοῦτο ἔλαβε τὸ ὄνομα*. Plut. Timol. 15 *ξυμφέρεισθαι τοῖς παροῦσιν*.

μόνον τόδ', i.e. κατὰ τόδε μόνον. Cf. inf. 377, ἀμφοτέρους τὰδ' ἐπισκοπεῖ Ζεὺς. Xen. Cyr. viii. 5. 23 τὰ μὲν παρελθόντα ὑμεῖς Κύρον ἠξήσατε.

καὶ τᾶλλα πόλλ' ἐπεικάσαι δίκαιον ἦν,
εἰ μὴ τορόν τι φθόγγος ἦν ὁ σημανῶν. (245)

ΧΟ. εἵρηκας ἀμφὶ κόσμον ἀψευδῇ λόγον. 220
ἐγὼ δὲ πρὸς σὲ πότερον ὡς ἔτην λέγω
ἢ ῥήτορ' ἱρόρραβδον ἢ πόλεως ἀγόν;

στόχω; sed vide adnot. 218 καὶ πολλά γ' ἄλλα μ' εἰκάσαι Elmsley. καὶ τᾶλλα
πού μ' Hermann. κἂν ἄλλα πόλλ' ἔτ' εἰκάσαι Martin. κᾶτ' ἄλλα Reisig. Deinde
δίκαιος nonnulli; δίκαι' ἂν Marckscheffel. 219 παρόντι M. Non sine fiducia
emendavi. ἀποροῦντι Burges. 221 προσ. M. προσεὶ sec. man. πρὸς σὲ cod.
Guelf. πρὸς σε haud bene editt. ἔτην M, corr. Robortellus. θύτην Hartung.
222 ἦτηρον (ἦτηρόν sec. man.) ἡερούραβδον M. In margine οἶμαι ἢ ἑμοῦ ῥάβδον

218. καὶ τᾶλλα = "et, quod ad cetera
attinet". Cf. Ag. 918 καὶ τᾶλλα μὴ
γυναικὸς ἐν τρόποις ἐμὲ ἄβρυνε. More
usually τὰ δ' ἄλλα. The text does not
call for correction, or at least is not to be
emended by such processes as those of
Hermann and Elmsley. There is per-
haps something to be said for Martin's
πόλλ' ἔτ' εἰκάσαι for metrical reasons and
also for the sense "to go on making many
a conjecture". The Scholiast's note
ἐμελλον ἂν στοχασμῶ τὰ καθ' ὑμᾶς λέγειν
ought not to have been pressed into evi-
dence for δίκαιος. He is but giving the
sense δίκαιον (ἂν) ἦν (μοι), and could
not well express himself otherwise.

219. The MS. reading παρόντι is
usually passed over without remark.
Burges, who, though a clumsy corrector,
was a vigilant critic of sense, suggested
ἀποροῦντι. Morshead renders "teach the
man who stands to hear". This sounds
well in the English, but rather represents
e.g. τῷ ἀκούειν βουλομένῳ or ἀκουσομένῳ;
that is to say, the Greek only expresses
"who stands", and it is precisely the
added words "to hear" (i.e. desirous of
hearing) which make the sense. Of the
possible renderings (1) "if there were no
voice to inform one here on the spot" (2)
"if voice were not the proper means of
telling to one who stands face to face",
neither gives any real value to παρόντι.
The emendation here offered affords the
antithesis "it were but right to give (un-

certain) guesses, if there were no voice to
tell clearly and with certainty once for
all". τορός and τορῶς are peculiarly
suitable to such telling as shall settle a
matter decisively, cf. inf. 248 βραχὺς
τορός θ' ὁ μῦθος. Pers. 479 οἶσθα σημῆναι
τορῶς. Ag. 26 &c. TOPONTI would
naturally be misread as a dative parti-
ciple.

220. ἀμφί, a rare use of the accusa-
tive in Attic verse, the genitive being
usual. Cf. Soph. Frag. 937 ἀμφί νῖν
γοώμενος. In S. c. T. 843 μέριμνα δ'
ἀμφί πτόλιν the sense is "surrounds" (of
place). The use is however found in
Homer, and in Pindar P. II. 27 κελαδέοντι
ἀμφί Κινύραν φάμαι.

221. ἔτην, the Scholiast says νῦν δημό-
την: "a commoner"; and Hesychius ex-
plains ἔται by πολῖται, δημόται, as well as
by ἐταῖροι, φίλοι. Cf. Frag. 314 οὔτε δῆμος
οὐτ' ἔτης ἀνὴρ. Eur. Frag. Incert. 158
ἀρχῶ...κούκ ἔτη πρέπων.

σὲ should clearly be emphatic: "but
in my turn let me know who you are".

222. The MS. reading ἢ τηρ. ον ἡερού
ῥάβδον is to be corrected in the light of
the consideration urged by Hermann
"tria tantum quaerere poterat chorus, pri-
vatusne venisset ille an praeco an rex".
Weil indeed adds "sed tamen etiam sa-
cerdotem eum habere poterat", and hence
the reading adopted by some ἢ τηρόν
ἱερού ῥάβδον, i.e. "or are you the stick
that looks after the sanctuary", ῥάβδον

BA. πρὸς ταῦτ' ἀμείβον καὶ λέγ' εὐθαρσῶς ἐμοί.

τοῦ γηγενοῦς γάρ εἰμ' ἐγὼ Παλαίχθονος (250)

ἱνὶς Πελασγός, τῆσδε γῆς ἀρχηγέτης.

225

scripsit sec. man. Praeclare coniecit Schuetz ἡ ῥήτορ' ἱερόραβδον (lege ἱρόρραβδον); vulgo tamen recipiunt ἡ τηρὸν Ἑρμοῦ ῥάβδον, quasi homo sit baculum. ἡ γῆρυν ἱερόραβδον M. Schmidt. ἡ ῥαβδότηρον ἱερὸν Emperius. 223 λέγετ' εὐθαρσεῖς M.

Librarius pluralem requirebat. λέγ' εὐθαρσῆς Turnebus. Robortellum secutus sum.

225 Πελασγοῦ M, corr. Canter.

228, 229 αἰδῶνης διάλογος ἔρχεται Στρυμῶν M.

being used for ῥαβδοῦχον by a metonymy which seems impossible outside comedy. The analogy of our "Black Rod" "Gold Stick" will not hold for Greek tragedy; nor will that metonymy whereby a body of shieldmen or spearmen is called ἀσπίς or λόγχη apply. In those cases the word is collective and the individual personalities are sunk. The second hand of M writes οἶμαι ἡ Ἑρμοῦ and the Paris MS. has ἔρμου. But though the herald carried a wand and was under the protection of Hermes, there is no analogy for a form Ἑρμόρραβδον which might suggest itself. Ἑρμοῦ was probably not derived from the ἥερον of our text but from an old inter-linear note on ἱερο—, explaining to whom the wand was sacred. Schütz long ago proposed the excellent correction ἡ ῥήτορ' ἱερόραβδον, which assumes only the ordinary error η for ι and the frequent error of reverse writing τηρ for ρητ.

ῥήτορ'. The primary meaning of ῥήτωρ is spokesman, then especially one who speaks in behalf of the public. So orator Plaut. Stich. III. 2. 35 oratores populi summi viri | Ambracia veniunt huc legati publice. Cic. Legg. II. 9. 21 foederum pacis belli indutiarum oratores fetiales iudicesve sunt. Cf. Ov. Met. XIII. 196. Verg. Aen. VII. 153, &c. Unqualified, ῥήτωρ would already in the time of Aeschylus mean "an orator": the epithet defines it to the sense κήρυκα, πρεσβευτήν. The ῥάβδος is the σκῆπτρον of Il. XVIII. 505, and corresponds to the caduceus.

223. ἐμοί. "I am the right person, be assured".

224. γηγενοῦς...Παλαίχθονος. The king of Argos is thus in the second descent from Earth, and the people are called after him. Yet the Danaids are in the 5th descent from Epaphus (P. V. 853) and the 7th from Inachus, who once ruled in this same Argos. Aeschylus had not formulated any definite notions upon the connection between Argos under Inachus and Argos under Pelasgus. It is no embarrassment to authors to have γηγενεῖς appearing in any place and any time, even when a country is populated. Argos, the persecutor of Io, was a γηγενῆς (inf. v. 277). Moreover Aeschylus varies his mythical history and legend to suit his purpose, just as he makes the wanderings of Io in this play entirely different from her wanderings in the Prometheus. It would be the merest fancy to suppose that Pelasgus, king of a wider realm, had come down from the north upon Argos in the interval since Inachus. With the vaguest notions about the earliest origin of the Greek peoples and the meaning of the term "Pelasgian", dramatists freely take the liberty of signifying the antiquity of a character by the titles αὐτόχθων, γηγενῆς or such names as παλαι-χθων. Plato Pol. 297 B ἀκηκόαμεν τοὺς ἔμπροσθεν φύεσθαι γηγενεῖς καὶ μὴ ἐξ ἀλλήλων γεννᾶσθαι.

225. Πελασγός. vv. 226, 227 sufficiently prove this to be the true reading. That the king's name was Pelasgus is proved by its express mention in v. 978. So Apollodorus III. 8, II. 1. 7. We might grant the feminine Πελασγοῦ on the authority of γῆ Φαρσαλός Eur. I. A. 812,

ἐμοῦ δ' ἄνακτος εὐλόγως ἐπώνυμον
 γένος Πελασγῶν τήνδε καρπούται χθόνα.
 καὶ πᾶσαν αἶαν, ἧς δὲ Ἄλιος ἔρχεται

δι' ἄλγος codd. Guelf. Par. De toto loco infra disceptavi. δι' ἄγνός Wordsworth. δι' ἄγκος Wecklein. δι' ἄλσος H. L. Ahrens. Alii fluminis alicuius nomen latere putaverunt; unde Ἄλγος Turnebus, Ἀγγος Klausen, Αἰνος Butler, Ἄψος Stanley, Στρυμῶν τε in proximo versu legentes. Sed τὸ unice verum est. τὸ in τοῦ mutatum

but no arguments can outweigh the testimony of the following verses, which would be doubly strange if Πελασγοῦ were sound. If the land had been called "Πελασγός", it would be at least useless to add that the people were Pelasgians, and it would be wonderful if he should say that the Pelasgians were called so after him, and yet not give his own name.

The Pelasgi were to Aeschylus the oldest people who were known or believed to have inhabited pre-historic Greece within certain traditional geographical limits, which limits were gathered from local traditions and from early references in literature e.g. the Homeric passages II. II. 681, XVI. 233. He certainly however regarded them as old Hellenes (v. inf. 882), unless we are to suppose him forgetful for the moment. The boundaries set forth in the following passage pretty completely embrace those parts included in the Pelasgic traditions, of which Thessaly, Chaonia, Thesprotia, Attica, Argos and Arcadia were particularly full. Argos is regarded as the centre and capital of the Pelasgian realm, partly from its antiquity and partly, no doubt, from a false impression, which was very general, as to the place meant by Homer's Πελασγικὸν Ἄργος. (Cf. Eur. Phoen. 105 where Πελασγικός = "Argive" and ibid. v. 857 where Πελασγοί = Ἀργεῖοι.)

226. εὐλόγως, refers, not so much to a duty or propriety of naming a people after its king, as to the agreement of the name with an intelligible source (cf. sup. v. 45 and Fr. 5): i.e. "with a good reason", μετὰ λόγου (as opposed to ἄνευ λόγου, ἀλόγως, "without a reason"), not

= εἰκότως. The Greek mind seeks for the reason of names, and when a sort of etymology cannot be given (such as that of Παλίκων in Frag. 5), it becomes necessary to invent a hero ἐπώνυμος (cf. v. 235). Thuc. VI. 2 καὶ ἡ χώρα ἀπὸ Ἰτάλου, βασιλέως τῶν Σικελίων, τοῦνομα τοῦτο ἔχοντος, οὕτως Ἰταλία ἐπωνομάσθη. Similarly the Ionians are named from Ion, Eur. Ion 74.

228. It is customary to treat Wordsworth's ἄγνός...Στρυμῶν as a certain correction, and to quote Pers. 497 ῥέεθρον ἄγνοῦ Στρυμόνος. ἄγνός however has little or nothing to do with this context, and being used somewhat liberally of rivers (cf. Prom. V. 433, Frag. 304 &c.), it has no special fitness as a standing epithet to Strymon in particular. Yet the reasons for objecting to this reading and substituting that of the text are mainly geographical. In vv. 230—232 Pelasgus is plainly drawing the northern boundary of the Pelasgians (τῶνδε τὰπὶ τάδε κρατῶ). The "land of the Perrhaebi" is the most outlying part, and this land, as Aeschylus must have known, was very far from approaching the Strymon, being bounded by another river of importance. In the time of Aeschylus Perrhaebia extended from the South and West of Mt Olympus to Mt Pindus, between Macedonia on the North and the river Peneus on the South. Earlier Perrhaebia was a name for all the region between the Haliacmon and the Peneus, and had extended from Pieria to Dodona. II. II. 749

τῷ δ' Ἐνῆνης ἔποντο μενεπτόλεμοι τε
 Περαιβοί,
 οἱ περὶ Δωδώνῃ δυσχείμερον οἰκί' ἔθεντο.

*Ακμων, τὸ πρὸς δύνοντος ἡλίου κρατῶ.
 ὀρίζομαι δὲ τὴν τε Περραιβῶν χθόνα
 Πίνδου τε τὰπέκεινα, Χαόνων πέλας,

(255)

230

habet M: in margine autem in τὸ rursus correxit sec. man.
 Stanley. περραιβων M.

230 τῆνδε M, corr.

231 παιδωνων M et edit. omnes. Sed vide adnot.

Pindus is called *Perrhaebus Pindus* by Propertius (III. 5. 33). The geography of Aeschylus was no doubt faulty in respect to countries beyond Hellas and its commerce, but it would be an injustice to him and to his times to suppose him so ignorant of the geography even of northern Thessaly as to make Perrhaebia extend to the Strymon, and to place the Dodonaean mountains westward of that river. Aeschylus plainly knows his distances better in Pers. 482—494. Moreover the poet is teaching the Athenians a historical and geographical lesson, and he would be careful to keep to the proper Pelasgic limits. If therefore for ἀλγος there be read ἀλιος and not ἀγνος, and if the "corrected" Στρυμών be replaced by the word it supplanted, viz. *Ακμων, all the conditions are satisfied. The unfamiliar resolved name "Ἀλιος..."Ακμων might almost have been expected to suffer as it has done. The Haliacmon was a considerable river, and is named in the form Ἀλιάκμων by Hesiod (Theog. 341) and Hdt. (VII. 127). Yet this method of writing κατὰ σύνθεσιν must have been preceded by the form κατὰ παράθεσιν, and admitted of poetical resolution. Cf. Ἀρειος πάγος, Σκαπτή ὄλη &c. The formation Ἀλιάκμων anticipates in classical times the step taken by e.g. μεγάλη πόλις (into Μεγαλόπολις) in post-classical times.

229. τὸ πρὸς δύνοντος ἡλίου. An adverbial phrase like τὸ ἀπὸ τοῦδε, τὸ ἐπ' ἐκείρους εἶναι (Thuc. VIII. 48) &c. Cf. inf. 341 τὸ κοινόν. That this is the construction is shewn by Herod. IX. 14 ἐς ταύτην δὴ ἐκαστάτω τῆς Εὐρώπης τὸ πρὸς ἡλίου δύνοντος ἡ στρατιῇ ἀπῆκετο.

230. ὀρίζομαι, lit.: "I mark out within boundaries for myself", i.e. I draw my

border round them and define my empire by that border. ὀρίζω would mean "I lie on the borders of", cf. Thuc. II. 96. For the middle use cf. inf. 368 ὅπα-στρον μήκος ὀρίζομαι γάμου φυγῆ, "I set as bounds to my flight all the space beneath the stars". Eur. Fr. 697 γαῖα... ἦν Πέλοψ ὀρίζεται (marks off for his own). Cf. *mei fines*=ὅσην γῆν ὀρίζομαι. Plato Menex. 239 ε Δαρεῖος μέχρι Σκυθῶν τὴν ἀρχὴν ὠρίσατο is condensed for μέχρι Σ. τ. ἀ. εἶχε καὶ ἐνταῦθα ὠρίσατο αὐτῇν.

231. Χαόνων. The Paeonians are far away in the North, beyond Macedonia and extending as far as Rhodope. They cannot, after the mention of the Perrhaebi, be spoken of as "on the other side of Pindus". Pindus is the name of only a short part of the range which is the western border of Thessaly and the Perrhaebi. Πίνδου τὰπέκεινα means "westward" of Pindus, a position which brings us rather farther from than nearer to the Paeonians. A mythical king of *England* might as well describe his territory thus "I include within my borders the land of the Northumbrians and the other side of the Pennines, near to the Highlanders, and the mountains of Skiddaw". It is to the Chaonians that we are brought. The Chaonians, like the Epirots generally, were anciently Pelasgians, and Dodona of Pelasgian Zeus was frequently spoken of as being in Chaonia itself: Verg. Ec. IX. 13 Chaonias columbas (of Dodona), Georg. II. 67 Chaoniquae patris glandes (i.e. Dodonaei). Properly speaking, however, Chaonia extends from the Acroceraunian peninsula to the river Thyamis, 15 miles from Dodona, while Dodona is in Molottis (or Thesprotia, according to Aeschylus Prom. V.

ὄρη τε Δωδωναῖα· συντέμνει δ' ὄρος
 ὑγρὰς θαλάσσης· τῶνδε τὰπὶ τάδε κρατῶ.
 αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε

(260)

"Fortasse λέπας" Wecklein. Possis πόλας.

233 τ' ἀπειτα δὲ M, corr. Canter.

829—850).

232. ὄρη τε Δωδωναῖα, cf. Prom. Vinct. 830 τὴν αἰπύνωτον ἀμφὶ Δωδώνην. The mountain at whose foot the temple stood was Tomarus (Tmarus). The elevated situation is δυσχείμερον (Il. II. 749, XVI. 233). Dodona was notably Pelasgic: cf. Il. XVI. 233 Ζεὺς ἄνα Δωδωναίῃ Πελασγικῇ.

συντέμνει κ.τ.λ. The sea is the sea to the westward of Dodona, known to Aeschylus as the Ἴόνιος κόλπος or κόλπος Πέας (P. V. 837, 840). It is possible to understand "and elsewhere the sea forms my border", but the scholiast's view is better: ὁ δὲ ὄρος ὁ ἡμέτερος τὰπὶ Δωδώνην ἔχει ἕως τῆς θαλάσσης. Having drawn his northern boundary from sea to sea, the king adds "all on the hitherward side of that line is mine". For the form of expression cf. Verg. Aen. I. 287 Imperium Oceano terminet.

συντέμνει="cuts short" Eum. 227 τιμὰς σὺ μὴ σύντεμνε.

233. ὑγρὰς, not otiose, the force of the epithet belonging to ὄρος. "The border limiting me is not a foreign territory, but nothing less than the absence of land". Grammatically δ. ὑ. θ.= "a boundary (consisting) of the watery deep", and the whole might have been expressed by συντέμνει δὲ τὴν ἐμὴν ἀρχὴν ὄρος ὑγρὸς (ὁ τῆς θαλάσσης). The expression was proverbial. Paley quotes Eur. Ion 295 ὄροις ὑγροῖσιν, ὡς λέγουσ', ὠρισμένη.

So much was this contrast of dry solid land and fluid sea fancied, that sometimes ἡ ὑγρά alone = ἡ θάλασσα (Od. I. 97), and is opposed to ἡ ξηρά (Xen. Oec. XIX. 7). Cf. also e. g. Pind. Ol. VII. 69 βλάστε μὲν ἐξ ἀλὸς ὑγρὰς νᾶσος, where the epithet expresses "where before

there was *but the water* of the deep, there grew up *land*".

234. αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε κ. The order is against taking Ἀπίας as predicative with κέκληται, for which we should require e. g. αὐτῆς δὲ τῆς δὲ χώρας πέδον Ἀπίας κέκληται. Rather πέδον δὲ τ. αὐτῆς (τῆς) Ἀπίας χώρας πάλαι (οὕτω) κέκληται: "has long borne that name".

Ἀπίας. The true derivation may possibly be that suggested by Curtius: viz. from a stem ἀρ "water" (cf. Μεσσάπιοι Ἀπι-δανός) from older *aq*. He compares the Slavonic name *Morea* from *more* = L. *mare*. The Homeric ἅπτη γαίη is sometimes referred to the same source, but is more probably quite as distinct in derivation as it is in application (v. Soph. O. C. 1685). It is quite natural that a people coming over (ἐκ πέρας), across the Corinthian gulf, would call the Peloponnese a "water-land", or even an island (Πέλοπος νῆσος). The Greek word for water (ὕδωρ) being quite different from the derivatives of *aq*, it follows that the name Ἀπία would grow mysterious enough to require the invention of a hero eponymus. In Pausanias II. 5. 5 it is stated that before the time of Pelops the Peloponnese was called Apia from Apis, king of Sicyon, the son of Telchis. In Apollodorus I. 7. 6, II. 1 § 1 Apis is king of Argos and is slain by Telchis. This Apis, son of Phoroneus, was a great lawgiver. Here Apis is son of Apollo. It should be noted that Τελχίνιος is an epithet of Apollo (Diod. v. 55), and that the Τελχίνες were cultivators of the soil and workers in arts and enchantments. Thus there is found in all these versions a connection between Apis, Apollo, the Telchines, and the

πάλαι κέκληται φωτὸς ἱατροῦ χάριν.
 Ἄπις γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας
 ἱατρόμαντις παῖς Ἀπόλλωνος χθόνα

235

καπὶ τὰδε Stanley: cetera nullius pretii sunt. 236 Verbo admodum raro πέρας offensi varia obtulerunt editt. χώρας γὰρ ἐλθὼν Ἄπις Turnebus. ἐκ πέτρας Dobree. ἐκ πάτρας Jacobs. Hartungii Ἄπις περαίας ἐλθὼν ἐκ propterea tantum refero, ut iuventuti nostrati appareat Graecorum versuum componendorum facultatem non

arts; from which it might appear, by a process of euhemerism, that an ancient ruler actually did, by drastic legal and economic measures, civilise the Peloponnese. The name Apis, however, is quite as likely to have been invented from Apia as the contrary.

In point of extent Apia is synonymous with the Peloponnese (Soph. O. C. 1303, Theoc. xxv. 183), and Ag. 256 is not warrant enough for limiting it in any case to the meaning of Argolis. There was a metrical difficulty in Πελοπόννησος, which Pelasgus is here contrasting with the northern parts of the mainland. The words ἐκ πέρας Ναυπακτίας are applicable of crossing to the Peloponnese, not to Argolis.

235. φωτὸς ἱατροῦ, cf. Il. iv. 193 Μαχάονα δεῦρο κάλεσσον φῶτ' Ἀσκληπίου υἱόν, and ibid. XXI. 546; where φῶτα almost=ἥρωα.

236. ἐκ πέρας. πέρας as a declinable noun is extremely rare, ἡ περαία being used instead. The accusative πέραν is common as an adverb and not rare as a preposition, and πέραθεν occurs Eur. Heracl. 82, Hdt. vi. 33, Xen. Hell. III. 2. 2. The accusative appears as a noun in Ag. 190 Χαλκίδος πέραν ἔχων, and probably (though disguised) in Persae 721 πῶς δὲ καὶ στρατὸς τοσούδε πεζὸς ἤνυσεν περᾶν; MSS. give περᾶν i.e. ἤνυσεν ὥστε περᾶν, but a more usual construction with ἀνύτω is an accusative of the place of arrival: cf. Soph. Ant. 805

τὸν παγκοίτην δδ' ὀρῶ θάλαμον
 τήνδ' Ἀντιγόνην ἀνύτουσαν.

Aj. 607 ἀνύσειν τὸν ἀπὸ τροπον Ἄιδαν.

Eur. Trö. 595. Suppl. 1142 &c. Probably therefore ἤνυσεν πέραν, "reached the other side", should be read. Eustathius (Il. p. 306, 23) notes πέρας γὰρ ἡ γῆ κατὰ γλῶσσαν, ὅθεν ἡ περαία παράγεται.

Ναυπακτίας. The Scholiast remarks on the anachronism: τῶν Ἡρακλειδῶν ναυσι διαβάτων εἰς Ἄργος οὕτως ἐκλήθη Ναύπακτος. Pausanias x. 38. 5 says it was reported that the Dorians made their ships there and so gave it the name. See Grote, Hist. Greece, Vol. II. c. 18.

237. ἱατρόμαντις, the "medicine-man" of savages. Medicine and divination go hand in hand (v. Plato Charm. 155 E). Pind. P. III. 50 (of Asclepius) λύσαις ἄλλον ἄλλοιων ἀχέων | ἔξαγεν' τοὺς μὲν μαλ' ἀκαῖς ἐπαιοῖδαῖς ἀμφέπων, | τοὺς δὲ προσανέα πίνοντας, ἧ γυίοις περᾶπτων πάντοθεν | φάρμακα, τοὺς δὲ τομαῖς ἔστασεν ὀρθούς. Soph. Aj. 581 οὐ πρὸς ἱατροῦ σοφοῦ | θρηνεῖν ἐπ' ὧδας πρὸς τομῶντι πῆματι. Of Apollo it is said (Ar. Plut. II) ἱατρός ὦν καὶ μάντις, ὥς φασιν, σοφός, and (Eum. 62) ἱατρόμαντις δ' ἐστὶ καὶ τερασκόπος, | καὶ τοῖσιν ἄλλοις δωμάτων καθάρσιος. The cures effected are accordingly τομαῖα (of medicines and spells) and λυτήρια (of spells and purifications). The latter were employed to remove an ἄγος, cf. Plato Rep. II. 364 B (in particular). Cho. 968 &c.

παῖς Ἀπόλλωνος. Paley understands this as a general title for physician, and compares Pind. P. III. 67 ἱατῆρά τοι κέν μιν πίθον | καὶ νῦν ἑσλοῖσι παρασχεῖν ἀνδράσιν θερμῶν νόσων | ἢ τινα Λατοῖδα κεκλημένον ἢ πατέρος. That place, however, is doubtful, as is also Soph. Phil.

τήνδ' ἐκκαθαίρει κνωδάλων βροτοφθόρων,
τὰ δὴ παλαιῶν αἱμάτων μιάσμασιν (265)
χρανθεῖς' ἀνῆκε γαῖα μητρὸς δίκην, 240
δρακονθόμιλον δυσμενῇ ξυνοικίαν.

omnino carere utilitate. 238 βροτοφθόρων M. θ superscripsit sec. man.
239 δὲ M, corr. Turnebus. 240 χρανθεῖς M. μνηεῖται ἄκη M. Sensui et
litteris me satisfacisse spero. Multitudo provenit coniecturarum quarum optima sunt
μήνιος τέκη (Weil), μηνῆτις δάκη (Wecklein), μνηταῖ' ἄκη (Hermann). Liberius
πιμονῆς ἄκη Oherdick; cuius quidem generis nullus est finis; e. g. possis δειμάτων ἄχη
(quod apud ipsum Aeschylum alibi reperitur), δημόταις ἄχη &c. κλητήρια Heim-

1333 τῶν παρ' ἡμῶν... Ἀσκληπιδῶν, for
both admit of the literal sense. We might
quote e. g. 'Ομηρίδαι, λατρῶν παῖδες (=λα-
τροί Luc. Hist. Consc. 7), and the Bibli-
cal use of "son". But here we have a
categorical statement: no descent is too
high for the hero eponymus: others may
call him the son of Telchin or Phoro-
neus, but to Pelasgus he is no less than
the son of Apollo.

238. κνωδάλων β. The Peloponnese
with its marshes and mountains was in
old times infested by noxious beasts.
Of the 12 labours of Hercules several are
concerned with Peloponnesian monsters—
the Nemean lion, the Lernean hydra,
the Erymanthian boar and the Stympha-
lian birds. These legends undoubtedly
recall a time of wild beast panics. Cf.
Theoc. xxv. 183 (Phyllus is addressing
Heracles and asking how the lion came
to Nemea)

οὐ μὲν γάρ κε τοσόνδε κατ' Ἀπίδα κνώ-
δαλον εἴβοις

ἰμείρων ἰδέειν· ἐπεὶ οὐ μάλα τηλίκαι
βόσκει,

ἀλλ' ἄρκτους τε σύας τε λύκων τ'
δολφύϊον ἔρως.

If we add serpents, the list will be pro-
bably complete.

239. μιάσμασι. The Scholiast ex-
plains ὡς τῶν πολιτῶν αὐτοκτονησάντων,
which is probably correct. Cf. Eum. 281
μητροκτόνον μiasma δ' ἐκπλυτον πέλει.
Cho. 1028. The Peloponnesus suffered
from a general āyos like that of the house

of Atreus.

We may suggest that Plato was per-
haps thinking of this passage in writing
(Phaed. 244 E) the anacoluthic ἀλλὰ μὴν
νόσων γε καὶ πόνων τῶν μεγίστων, αὐτὸ δὲ
παλαιῶν ἐκ μηνιμάτων ποθὲν ἐν τισι
τῶν γενῶν, μανία ἐγγενομένη καὶ προφη-
τεύσασα οἷς ἔδει, ἀπαλλαγὴν ἠβρετο, κατα-
φυγοῦσα πρὸς θεῶν εὐχὰς τε καὶ λατρείας,
ὅθεν δὴ καθαρμῶν τε καὶ τελετῶν τυ-
χοῦσα κ.τ.λ. Ast, however, thinks the
reminiscence was rather of Eur. Phoen.
934 Κάδμου παλαιῶν Ἀρεὸς ἐκ μηνιμάτων.

240. μητρὸς δίκην. This correc-
tion is not violent and restores a very apt
sense, involving a simile favoured by
Aeschylus and supported by expressions
about to be quoted. No one is likely to
accept Hermann's μνηταῖ' ἄκη (=sola-
mina itae), much less Dindorf's μνηταῖ'
ἄχη "beluas singulis mensibus emissas
scelerum ulciscendorum causa"—for what
the months have to do with the matter
passes all comprehension.

For the sense given in the text cf.
Quint. XII. 1. 2 rerum ipsa natura non
parens sed noverca fuerit si etc. The
earth is constantly represented as a mo-
ther or nurse: Plato Rep. 414 E καὶ ἡ γῆ
αὐτοὺς μήτηρ οὖσα ἀνῆκε. S. c. T. 16 γῆ
τε μητρὶ, φιλιότητι τροφῇ. Pr. V. 90 παμ-
μήτωρ τε γῆ &c. But she may become a
stepmother: Plato Menex. 237 B τρεφόμε-
νοι οὐχ ὑπὸ μητρὸς ἀλλ' ὑπὸ μητρὸς
τῆς χώρας (with which cf. Hes. Op. 823
ἄλλοτε μητριῇ πέλει ἡμέρη, ἄλλοτε μή-
τηρ). A metaphor of a stepmother oc-

τούτων ἄκη τομαῖα καὶ λυτήρια
 πράξας ἀμέμπτως Ἄπις Ἀργεῖα χθονί
 μνήμην ποτ' ἀντίμισθον ἡὔρετ' ἐν λιταῖς. (270)
 ἔχων δ' ἂν ἤδη τὰπ' ἐμοῦ τις ἐν μέρει 245
 γένος τ' ἂν ἐξεύχοιτο καὶ λέγοι τορῶς.

soeth. Quidni potius μνηστήρια? 241 δράκωνθ' ὀμιλῶν M. δράκωνθ' ὀμιλον
 sec. man. corr. Bothe. δακῶν ὀμιλον Weil. 242 καὶ καντήρια Naber.
 243 μεμπτῶς ἄπεισ M, corr. Robortellus. 244 πονταντινείσθον M, corr. Tur-
 nebus. τὸτ' Kirchhoff. πόνουσι μισθὸν Heimsoeth. εὔρετ M. 245, 246 ἔχον
 δ' ἂν ἤδη τὰπ' ἐμοῦ τεκμήρια γένοιτ' ἂν ἐξεύχοιο καὶ λέγοι προσως. M. In marg. γρ.

curs Prom. V. 727 γνάθος ἐχθρόξενος ναύ-
 ταισι μητρυνῖα νεῶν and the notion is too
 common to require further illustration.
 The words in the next line *δυσμενῇ ξυν-
 οικίαν* are eminently appropriate to the
*hostility of stepbrothers living in the same
 house*. Earth has a second brood of chil-
 dren in the shape of evil beasts, who live
 in hostile relations with their stepbrothers
 the human beings.

242. *τομαῖα*, cf. Cho. 539 ἄκος τομαῖον
 ἐλπίσασα πημάτων. The notion is not so
 much of applying the knife to a sore, as
 of *shredding* herbs in due proportions,
 (cf. *τομὴ φαρμάκων*): Ag. 17 ὕπνου τόδ'
 ἀντίμολπον ἐντέμνων ἄκος, Pind. P. IV.
 394 ἀντίτομα ὀδυνᾶν, Eur. Alc. 972 φάρ-
 μακα ἀντιτέμνων βροτοῖς. The other sense
 should not, however, be excluded: cf.
τομῶντι πῆματι Soph. Aj. 582, and Ag.
 849 ἦτοι κέαντες ἢ τεμόντες...πῆμα. It
 might be urged that no surgery or medi-
 cine is possible in the case, and that it is
 only as *μάντις* that Apis is required, to rid
 the land of its *ἄγος*. ἄκη τομαῖα would
 then have reference to the herbs shred in
 sorcery. On the other hand, the snakes
 and other beasts gave deadly bites, in
 whose cure the *λατρός* would be required
 and to which ἄκη τομαῖα would apply.

λυτήρια, i.e. by *καθαρμοί* (see on v.
 237).

244. ἀντίμισθον. For the *μισθός* of
 physicians cf. Pind. P. III. 55 (of As-
 clepius), and Aristot. Pol. III. 16. 17.
 The form and meaning of ἀντίμισθος are

paralleled by ἀντήγορος σποδοῦ (Ag. 442),
 ἄλγη ἀντίκεντρα (Eum. 466), ἀντίφερνον
 Ἴλιον φθοράν (Ag. 406).

Mention in prayers was an honour
 highly esteemed by divinities: cf. Eur.
 Bacch. 46 (Dionysus loq.) ὠθεῖ μ', ἐν
 εὐχαῖς τ' οὐδαμοῦ μνείαν ἔχει. As a ἥρω
 Apis would be invoked at the second
 libation (see on v. 26). The prayer is of
 course *to*, not *for*.

245, 246. The correction of these
 lines must start with ἔχων δ' ἂν. It is
 contrary to all the principles of criticism
 that this should be an error for ἔχουσα δ'.
 ἔχων is the only rational correction. But
 the speech has not been addressed to Da-
 naus, and yet the masculine ἔχων cannot,
 like a plural ἔχοντες, be used of females.
 The subject of ἔχων must therefore be ex-
 pressed in the sentence, presumably by
 τις. The reading λέγοι of M points to
 the third person as being true, while ἐξ-
 εύχοιο can be readily emended by the
 insertion of τ after ι. Either λέγοι or
 ἐξεύχοιο is wrong, and the omission of c
 from the former is less likely than that of τ
 from the latter. Next, what τεκμήρια has
 the king given? He has made a statement,
 but he neither offers nor needs to offer
 "proofs". The meaning "you have now
 your proofs that I am the person to be ad-
 dressed" might be got from the words,
 but cannot from the sense, for by no lax-
 ity could his bare word be styled positive
 proof. Nor is it possible to read ἔχων δ'
 ἂν ἤδη τὰπ' ἐμοῦ, τεκμήρια γένους τις ἐξ-

μακράν γε μὲν δὴ ῥῆσιν οὐ στέργει πόλις.

ΧΟ. βραχὺς τορός θ' ὁ μῦθος· Ἀργεῖαι γένος
ἐξευχόμεσθα, σπέρμα τ' εὐτέκνου βοός· (275)

καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ· 250

ΒΑ. ἄπιστα μυθεῖσθ', ὦ ξένοι, κλύειν ἐμοί,
ὅπως τόδ' ὑμῖν ἐστὶν Ἀργεῖον γένος.

ἔχουσιν sec. man. Itaque ἔχουσα δ' Heimsoeth. ἔχοντες Hermann, quali sequentium structura, non liquet. γένος τ' et λέγοις πρόσω Robortellus, quam lectionem recipiunt paene omnes. γένος σὸν Stanley. λέγοις σέθεν Oberdick: potuit τὸ σὸν. Altiora vitia removi. 247 γε μὲν in γέ μιν mutatum M. γε μὴν Schuetz. γε μέντοι Hermann. δηρίων M, corr. Sophianus. 248 Deest personae nota. 249 σπέρματ' M et edit. 250 ἀληθεῖ Burges. παντὶ Schuetz. κάρτα Meineke. τὰμὰ Schmidt. Sed quorsum haec? λόγων M. λόγῳ sec. man. 251 ἄπειστα M. ἄπιστα iam edit. Ald. 252 ποθ' Meineke.

εὐχοίτο καὶ λέγοι, since the substitution of **tis** for **τ' ἄν** is not good criticism, nor is the phrase *τεκμήρια γένους ἐξεύχεσθαι* warranted by *γένος ἐξεύχεσθαι*. If then *ἔχων δ' ἄν* and *γένος τ' ἄν ἐξεύχοιτο* be true readings, it is in the inapposite *τεκμήρια* that **tis** is buried. The sense and the ordinary paths of corruption lead back to *τίθενμερει* i.e. **tis ἐν μέρει** for *τεκμηρία*. For **tis** in the imperative use cf. Ag. 944 ὅπαι **tis** ἀρβύλας λύει—(both of *royal* commands). The double **ἄν** as in Ag. 340, Pers. 429, sup. 201 &c. **τάπ' ἐμοῦ** “my side of the matter”, without a noun: cf. Soph. O. C. 1628, and Arist. Plut. 100 ἀφετόν με νῦν. ἴστον γὰρ ἤδη **τάπ' ἐμοῦ**. For *ἐν μέρει* in similar connections cf. Eum. 198, 586, 436.

246. **τορῶς**. MSS. give **πρόσως**, which is generally altered to **πρόσω**. **τορῶς** is much stronger: it is answered by **τορός** of v. 248; and it leaves to *γε μὲν δὴ* the usual sense, while **πρόσω** forces upon those particles the unwarranted meaning *tamen* (*γε μέντοι*). “Speak to the point. A long speech, *I may tell you*, is disliked by us”.

247. οὐ στέργει=μισεῖ, cf. οὐκ ἐῶ &c. On Argive brevity see v. 175.

249. σπέρμα **τ'**, the singular is regular in this sense. **τ'** is epexegetical as in v. 55 (q. v.). Instances of the plural

σπέρματα (which is generally read here) will be found to involve a difference. The lexicons quote Eum. 909 καὶ τῶν βροτείων σπερμάτων σωτηρίαν where τοῦ σπέρματος would obviously=*seminis* and where the idea of plurality (through all time in all generations) is distinctly intended. Soph. O. C. 600 γῆς ἐμῆς ἀπηλάθην πρὸς τῶν ἐμαντοῦ σπερμάτων, where the notion of more than one, the individuals, is prominent. Plato Legg. 853 C ἀνθρώπων σπέρμασι νομοθετοῦμεν, where different generations are meant. Here the notion of plurality is entirely excluded, the Danaids speaking as a body.

εὐτέκνου, either (1) “prolific”, relatively to the number of the Danaids themselves, (2) “happy in her offspring”, relatively to her divine son Epaphus. *εὐτεκνεῖν* has the latter sense Eur. Frag. 523, and *εὐτεκνος* in Eur. Phoen. 1618; and on the whole that sense is preferable here.

250. προσφύσω, cf. Ar. Nub. 372 τοῦτό γε ται δὴ τῷ νῦν λόγῳ εὖ προσέφυσας. The sense is derived from that of making one thing “grow on to” another: i.e. so that the tale is all of a piece, welded together.

252. ὅπως=*quomodo*, not ὡς or ὅτι. The preceding line is equivalent to οὐ

Λιβυστικάῃς γὰρ μᾶλλον ἐμφερέστεραι
 γυναιξὶν ἔστε κοῦδαμῶς ἐγχωρίαις.
 καὶ Νεῖλος ἂν θρέψειε τοιοῦτον φυτόν·
 Κύπριος χαρακτήρ τ' ἐν γυναικείοις τύποις
 εἰκῶς πέπληκται τεκτόνων πρὸς ἀρσένων·

(280)

255

254 γυναιξὶ δ' M, corr. Turnebus. 255 θρέψειεν M. 256 Κύπρις M, corr. sec. man.
 Κύπρος Oberdick, Hartung. 257 πέπλασται Meffert. πέπηκται Burges. Piget me,
 tam manifesto amore mutandi imagis quam explicandi teneri VV.DD. πρὸς ἀρτίων

μανθάνω, οὐ συνιέναι δύναμαι, cf. Soph. O. T. 548 τοῦτ' αὐτὸ μὴ μοι φράξ', ὅπως οὐκ εἴ κακός ("do not pretend to any explanation how it can be &c."). So after οἰκτεῖρω (Soph. Phil. 169), θαυμάζω (Xen. Mem. I. 1. 20), ἐλπίζω (Eur. Heracl. 1051).

τόδ', not *id quod dicitis* (τοῦτο) as Weil, but *id quod hic conspicio*.

253. μᾶλλον ἐμφερέστεραι, not merely a double or pleonastic comparative. μᾶλλον = *potius* or *immo vero* and belongs to the sentence. "I should rather say you are more like &c." Cf. S. c. T. 673 τίς ἄλλος μᾶλλον ἐνδικώτερος; "who else, rather, has the more right?" Eur. El. 222, Plato Phaedo 79 E, Gorg. 478 B. An instance of "double comparative" quoted from Aristot. Rhet. I. 7 § 18 is proved by Cope's note to be better rendered otherwise. In Soph. Antig. 1210 (ἐρποντι μᾶλλον ἄσσον) it is possible that ἄσσον has partially lost its comparative signification. Attic writers indeed seem to use the so-called double comparative only in cases where (1) μᾶλλον qualifies other words or the general sense rather than the adjective, (2) the words are separated by some interval. In Homer and Herodotus, however, the pleonasm is beyond all doubt. Cf. Hdt. II. 76 μάλιστά κη ἐμφερέστατα.

255. Νεῖλος ἂν θρέψειε, rivers being κουροτρόφοι. Paley quotes Frag. 150 "Ἰστρος τοιαύτας παρθένους λοχεύεται. Cf. Cho. 6 πλόκαμον Ἰνάχω θρεπτήριον. The metaphor is made specific by φυτόν, cf. Eur. Med. 231 γυναικῆς ἔσμεν ἀθλιώτατον

φυτόν.

256—257. Κύπριος χαρακτήρ κ.τ.λ. The metaphor is from coinage, πέπληκται being quite inappropriate to sculpture, and χαρακτήρ particularly common of the stamp on coin. τύπος is indeed used of a figure in statuary, painting &c., but is equally applicable to outline forms in any art. τύπος is the shaped but unmarked metal, χαρακτήρ is the significant impress. The fathers stamp the γυναικεῖοι τύποι or female forms of their daughters with the distinctive Cyprian χαρακτήρ. εἰκῶς is predicative: "the Cyprian impress has been stamped to the life", the τέκτονες being regarded as imitative artists. Usually editors have treated εἰκῶς as εἰκῶς τῷ ὑμετέρῳ, i.e. "a Cyprian impress, resembling yours, has been stamped on female forms by male artists". For this we should expect something more definite than the unqualified εἰκῶς (e.g. τοῖος),— and a different tense from πέπληκται.

The Scholiast's note again is different καὶ γυναικες ἂν Κυπρίαὶ ἀνδράσι μιγεῖσαι τέκοιεν καθ' ὑμᾶς, i.e. he regarded γυναικεῖοι τύποι as the "female moulds" i.e. the mothers.

For χαρακτήρ of coin cf. Eur. El. 559 ἀργύρου λαμπρὸς χαρακτήρ. Eur. Med. 522, Aristot. Pol. I. 9. 8 (on the origin of coinage) ὁ γὰρ χαρακτήρ ἐτέθη τοῦ πόσου σημεῖον. ἐπιβάλλειν is the usual word, replaced here by the more poetical πέπληκται. Coins were to the Greeks important works of art, as they were to the Italians of the Renaissance. Of human

τοίας τ' ἀκούω Νομάδας ἵπποβάμοσιν
εἶναι καμήλοις ἀστραβιζούσας χθόνα

(285)

infelicitèr Heimsoeth. 258 Ἰνδοὺς τ' M. Ἰνδὰς τ' Bothe, Wecklein, alii. Ex adnotatione ad τοίας adscripta ortum esse arbitror. ἀκούων M, corr. Robortellus. ἵπποβάμοσιν M. ἵπποβάμονας Scaliger. 258, 259 ἀκούων...οἶμαι Burges: "Alioqui aliquid intercidisse putandum esset" Hermann. 259 οὕτως pro εἶναι Schwerdt. τοίας Heimsoeth, cui consentiunt Weil, Oberdick. ἀστραβιζούσα.σ M,

features χαρακτήρ is found Hdt. I. 116 καὶ ὁ χαρακτήρ τοῦ προσώπου προσφέρεσθαι ἐδόκει εἰς ἐωυτόν; and τύπος Eur. Heracl. 858, with which cf. Eum. 49 Γοργείοισιν εἰκάσω τύποις.

258—260. These lines are very difficult. ἀστραβιζούσ*s of M leaves us in doubt whether -σais or -σας should be read. Ἰνδοὺς of v. 258 leaves no word to express their likeness with the Danaids (as τοιούτων in 255). Moreover the meaning of ἀστραβίζειν is itself uncertain; and, whatever its meaning, the construction of the following words is somewhat obscure. ἀκούων of MSS. most probably owes its final letter to the initial of νομάδας. Of previous attempts at correction it may be remarked that Hermann's ἀκούων οἶμαι is weak both in sense and construction. Without εἶναι moreover, the participle (ἀστραβιζούσας) with ἀκούω cannot be used in the sense here required. Heimsoeth, transferring the Scholiast's note λείπει τὸ εἶναι from ἦκασα (v. 262) to this place, reads τοίας for εἶναι in an awkward position. Paley now writes ἵπποβάμονας...ἀστραβιζούσαις and supposes χθόνα to depend on ἀστρυγειτονουμένας. The most satisfactory conclusion seems, however, to be that Ἰνδοὺς was originally a note explaining who these Nomads were that "lived near the Aethiopians". The long description of them (three lines), instead of a mere name which would correspond to Κύπριος &c., and the word ἀκούω, suggest vagueness and absence of the name itself. If sound, this would be the earliest extant mention of the name Ἰνδοί. The poet had heard of the fact of such a peo-

ple existing; a reader of later times thought that he referred to those whom Herodotus calls Ἰνδοί, and annotated accordingly. In Herodotus III. 94 the great number of the Ἰνδοί is recorded, and in c. 98 it is said that they are the furthest people towards the East; and he adds ἐστὶ δὲ πολλὰ ἔθνηα Ἰνδῶν καὶ οὐκ ὁμόφωνα σφίσι, καὶ οἱ μὲν αὐτῶν νομάδες εἰσὶ οἱ δὲ οὐ. In c. 102 there are named Indians who live northward of the other Indians, and of them it is stated στέλλονται ἐς τὴν ἔρημον οἱ Ἰνδοὶ ζευγόμενοι ἑκαστός καμήλους τρεῖς κ.τ.λ., and αἱ γὰρ σφὶ καμήλοι ἵππων οὐκ ἦσσονες εἰς ταχυτήτά εἰσι. These Indians are according to Herodotus (III. 101) black: τὸ χρῶμα φέρουσι ὅμοιον πάντες καὶ παραπλήσιον Αἰθιοψί, and ἡ γονὴ αὐτῶν μέλαινα κατὰ περ τὸ χρῶμα. But Aeschylus does not make his Danaids black. It is clear that he by no means possessed Herodotus' knowledge on the subject. He understood Aethiopia to extend, unbroken by any sea, from S. Arabia westward into Nubia and eastward into unknown regions. Thus in Prom. Vinc. Io wanders Eastward from Scythia, South-east to Aethiopia, and thence down the Catabathmos of Egypt by the banks of the Nile, without any sea to cross. It is therefore probable that by his "nomad neighbours to the Aethiopians" the poet meant the dusky nomads of South-western Asia generally, including the Semites of S. Arabia.

ἵπποβάμοσιν is explained by the Scholiast as ἵπποις ἐοικυῖαι κατὰ τὸ τάχος. Rather perhaps ἐφ' ᾧ ἀναβαλόνουσιν, ὥσπερ ἐφ' ἵπποις or ἐφ' ὧν ὀχοῦμενοι βαλ-

παρ' Αἰθίοψιν ἀστυγειτονουμένην
καὶ τὰς ἀνάνδρους κρεοβότους Ἀμαζόνας,
εἰ τοξοτευχεῖς ἦτε, κάρτ' ἂν ἦκασα

260

una littera erasa. ἀστραβιζούσαις codd. Guelf. Esc. 260 ἀστυγειτονουμένης M. Ita scripsi ut χθόνα ab ἀστραβιζούσας pendeat. ἄγχι γηνομουμένης Martin. Fieri potest ut altius lateat vitium, et nescio quid arridet εἶναι καμήλοις ἀστραβηφορουμένας κατ' Αἰθίοψιν ἀστυγείτονα χθόνα. 261 καὶ τὰν cod. Guelf. καὶ τὰν Hermann. καὶ τὰν Marckscheffel. ἡ κὰν Heimsoeth. ἡ τὰς Burges. κρεοβρότους δ' M. δ' delevit Wellauer, quippe quod sequenti AMA debeatur. κρεοβότους Scaliger.

νουςιν ὥσπερ ἐφ' ἵππων: "ridden like horses". He read ἀστραβιζούσας, explaining καμήλοις νωτοφορουμένας κατὰ τὴν χθόνα. ἀστράβη δὲ λέγεται ἡ νωτοφόρος ἡμίονος. ἀστράβη is, however, not a mule, but an easy saddle with a chair-back. Cf. Dem. 558. 16 ἐπ' ἀστράβης ὀχούμενος ἀργυρᾶς. Lys. 169. 13 εἰ γὰρ ἐκεκτὴμην οὐσίαν, ἐπ' ἀστράβης ἂν ὠχούμην, ἀλλ' οὐκ ἐπὶ τοὺς ἀλλοτρίους ἵππους ἀνέβαινον (because the latter necessitated some trouble).

The slight alteration given in the text ἀστυγειτονουμένην for -as leaves χθόνα to the construction of the Scholiast, i. e. ἀστραβίζειν χθόνα, on the analogy of e.g. "sail the deep", "navigare aequor" &c., cf. Prom. Vinct. 725 στεῖχ' ἀνθρώπους γῶας, Soph. Aj. 845 ὦ τὸν οὐρανὸν διφρηλατῶν, Eur. Hel. 118 δς ἐδραμε βόθια, Soph. Aj. 30 πηδῶντα πεδία, Cic. De Fin. II. 34 § 112 cum Xerxes maria ambulavisset terramque navigasset (doubted by Madvig), Verg. Georg. II. 487 bacchata Taygeta.

Possibly the error may lie deeper, especially as ἀστραβιζούσας for ἀστραβενούσας has the appearance of a late formation. If the eye were misled through the syllable ἀστ- in each line, the latter of the words so beginning would run a risk of corrupt adaptation to the shape of the former. If, for instance, ἀστραβηφορουμένας were in the former line and ἀστυγείτονα in the latter, ἀστυγειτονουμένας would be a very likely consequence. This error once committed, χθόνα would

become *extra metrum* in the latter line; and if ἀστραβιζούσας were substituted in later times for ἀστραβηφορουμένας, χθόνα would take its place in the line with that word; i. e. in

εἶναι καμήλοις ἀστραβηφορουμένας
κατ' Αἰθίοψιν ἀστυγείτονα χθόνα,
the latter line would become κατ' Αἰθίοψιν ἀστυγειτονουμένας χθόνα, which would subsequently be corrected as we have it. In the text the emendation has been made which involves least change, yet it should not be forgotten that literal resemblance is only one argument in reconstructive criticism.

261. τὰς, "the well-known". ἀνάνδρους, though implying στυγάνδρους (cf. Prom. V. 724 Ἀμαζόνων στρατὸν ἧξεις στυγάνορ), in itself = either (1) "husbandless", or (2) "menless". For the first cf. Soph. O. T. 1506 πτωχὰς ἀνάνδρους ἀλωμένας: for the second, Pers. 166 χρημάτων ἀνάνδρων πλήθος.

κρεοβότους, a popular derivation of Ἀμαζών was from ἀ- privative and μάζα. Another was from ἀ- and μαζός. The former is stated by Eustathius, whom Paley quotes: Ἀμαζόνες ἐκαλοῦντο Σαῦροπάτιδες διὰ τὸ σαύρας πάσασθαι, ὃ ἐστὶ γείσασθαι. τοιοῦτων γὰρ ἦσθιον κρεῶν, διὸ καὶ Ἀμαζόνες ἐκαλοῦντο, οἷα μὴ μάζαις ἀλλὰ κρέασι θηρίων ἐπιστρεφόμενοι.

262. εἰ τοξοτευχεῖς ἦτε, cf. Eum. 628 τόξαις ἐκηβόλοισιν, ὥστ' Ἀμαζύνοις. Hdt. IV. 114 τοξέουμέν τε καὶ ἀκοντίζομεν.

ὑμᾶς· διδαχθεῖς δ' ἂν τόδ' εἰδείην πλέον,
ὅπως γένεθλον σπέρμα τ' Ἀργεῖον τὸ σόν. (290)

XO. κληδοῦχον Ἥρας φασὶ δωμάτων ποτὲ 265

Ἰὼ γενέσθαι τῇδ' ἐν Ἀργεῖα χθονί;

BA. ἦν ὡς μάλιστα, χῆ φάτις πολλή κρατεῖ.

κρεοβόρους Abresch. Saepius inter se confunduntur βροτὸς et βοτόν. 263 ἂν M.
δ' ἂν Abresch. 265—306 Desunt in libris personarum notae. Dividunt vulgo
longe aliter atque ego, neque quisquam in hoc sibi ipsi satisfacisse videtur. Dant
enim choro *vv.* 265, 266, regi *v.* 267, tum iterum regi *v.* 268: inde rex interrogat,
chorus respondet. Sed inde evenit ut et lacunas ponant post 267, 279, 283, et multa
utrimque inepte dicantur. 265, 266 Interrogationis nota addenda erat. Ita
enim interrogant Danaides ut ostendant se quidem ipsas rem satis novisse, sed regem
recordari velle. Ubi pro eo quod scit respondit rex, incipiunt invicem Danaides
narrare quid postea Ioi eveniret: rex interrogat, chorus respondet. Ita demonstrant
illam Io e patria expulsam et in Aegyptum actam ipsis originem praeuisse.
Versibus sic dispositis neque lacunis neque ordine mutato opus est. 265 φᾶς M,
omisso signo compendiario quo -ιν significabatur, φασὶ sec. man. 266 τῇ ἰδεῖν M,
corr. Sophianus. 267 ἦν M, corr. Hermann. καὶ φάτις M. Reposui

263. ὑμᾶς. The omission of εἶναι and the position of ὑμᾶς are both unusual. The latter is due to emphasis (= ὑμᾶς γε), the former only seems to occur in the much easier Soph. Antig. 1244 τί τοῦτ' ἂν εἰκάσειας; εἰκάσω is here treated like ἡγοῦμαι, νομίζω, *iudico* &c.

265—285. The chief difficulty of this passage lies in its distribution between the interlocutors. See critical note. It is impossible to state here the various views that have been held of the parts taken by the King and the Chorus respectively in the dialogue, but it is obvious that all arrangements which necessitate transposition of verses or a large number of lacunae are little likely to be right. It is true that one line has been lost after *v.* 286, and in the present edition only that supposition is called for. The false readings were mostly introduced by correctors, owing to the absence from the MSS. of marks of the speakers, and to the influence of the variations in the myth. The secret of correction lies in the sign of interrogation at *v.* 266. When this is once restored the development of the

dialogue becomes clear. The translation, it is hoped, will vindicate the present arrangement.

265—266. These lines must necessarily be interrogative. The Danaids, coming from Egypt and speaking to the Argive king, would scarcely begin with the positive assertion "*they say* &c." Rather, in seeking to prove their descent, they begin by appealing to the king's and the Argives' own knowledge or tradition of an ancient event: "Is it not said...?"

κληδοῦχον, cf. Eur. I. T. 137. Scalliger on Euseb. p. 24 corrects Hesychius in voc. Ἰὼ καλλιθέσσα. καλλιθέσσα ἐκαλεῖτο ἡ πρώτη ἰέρα τῆς Ἀθήνας τοῖς Ἰὼ καλλιθια ἐκαλεῖτο ἡ π. ἰέρ. τῆς Ἥρας. Apollodorus I. 1. 3 ταύτην ἱερωσύνην τῆς Ἥρας ἔχουσιν Ζεὺς ἐφθειρεν.

267. ὡς μάλιστα = *maxime* in replies (Plaut. Most. IV. 3. 17 &c.): "assuredly".

χῆ. This instead of καὶ seems called for by sense and usage. For the use (= *obtinet fama*) cf. Soph. Aj. 978 ἄρ' ἡμπόληκας ὥσπερ ἡ φάτις κρατεῖ; Strabo XVI. p. 760 ἡ κρατοῦσα μάλιστα φήμη.

XO. ἡ καὶ λόγος τῆς Ζήνα δηχθῆναι πόθῳ; (295)

BA. κού κρυπτά γ' Ἡρας ταῦτ' ἀπ' ἀντιταγμάτων.

articulum. 268 μὴ καὶ λόγος τις Ζήνα μυχθῆναι βροτῷ M. Solitos aliquot librariorum errores sustuli: quamobrem autem errores eos esse persuasissimum habeam, infra paucis ostendi. ἡ καὶ Weil. καὶ μὴν Paley. 269 καὶ κρυπτά γ' Ἡρας ταῦτα παλλαγμάτων M. Hermanni κᾶκρυπτά γ'.....ταῦτα τἀμπαλάγματα festinanter recipiunt nonnulli. Potuit τἀμπελάγματα. κού κρυπτά γ' Paley: cetera ipse emendavi. κού κρύβδα Stanley. ταῦτα παλλακίσματ' ἦν Butler. ταῦτ' ἀπαι-

The predicative πολλῇ as in Eur. Hipp. 443 Κύπρις γὰρ οὐ φορητόν, ἦν πολλῇ ῥνῃ. S. c. T. 6

Ἔτεοκλῆς ἂν εἰς πολὺς κατὰ πτόλιν ὑμνοῖθ'.

The omission of the article occurs more easily in Pers. 738 ναί. λόγος κρατεῖ σαφηνῆς ("a report").

268. That μὴ anticipates a negative reply is one of the most elementary rules. Here the reply is to be affirmative. Paley reads καὶ μὴν without interrogation; but ἡ καὶ appears much better: cf. Ag. 1207 ἡ καὶ τέκνων ἐς ἔργον ἤλθετον νόμῳ; This combination differs from questions with μὴ and οὐ inasmuch as, though great interest attaches to the answer, nothing is indicated as to its positive or negative character, unless, as with ἄρα, the voice and the context assist: ἡ καὶ is favoured by Aeschylus: Ag. 942, Prom. V. 974, Eum. 424, 434, 717, Cho. 526. In all these cases we should regard ἡ as introducing the neutral question and καὶ as adding (in its various senses *et, etiam* &c.) the element of earnestness, surprise, incredulity &c. Thus in Cho. 526 ἡ καὶ πέπυσθε τοῦναρ; we should construe ἡ καὶ πέπυσθε "did you hear?"

For the rest of the line, it is evident that Aeschylus, both in this play and in the Prometheus, never regards Zeus as attaining his desires until Io's arrival in Egypt, and there "χειρὶ καὶ πνοαῖς μόνον". In the Prometheus Io is still παρθένος. The whole purpose of the watchings of Argus and of the driving of the gnat was to prevent the consummation of

the πόθος of Zeus. It should be noted that with Aeschylus it is *Hera* who transforms Io into the cow, and not Zeus as in other authors. Cf. Apollod. II. 1, 3 Ζεὺς τῆς μὲν κόρης ἀψάμενος εἰς βοὴν μετεμόρφωσε λευκῇν. We must be careful of confusing the two accounts. If editors had been alive to this difference there would have been little difficulty in dealing with the Scholiast's note, τὴν γενομένην ὑπὸ Διὸς μεταμόρφωσιν τῆς Ἰοῦς τῇ θεῇ προσάψας. The note is textually accurate, and Paley's ὑφ' Ἡρας for ὑπὸ Διὸς, and Weil's τὴν [διὰ τὴν Ἡραν] γενομένην, are unscientific. The Scholiast meant "Aeschylus attributes to Hera the change which was actually performed by Zeus" i.e. "the metamorphosis, being due to Hera's jealousy, is put down by the poet (*propter eam ergo per eam*) to her act, whereas it was of course done by Zeus". This was the common tradition, and the Scholiast wrongly supposes that Aeschylus accepted it. But the poet plainly means no more and no less than that Hera wrought the transformation in order to keep Zeus from his object. Still Zeus attempts to approach Io thus transformed (ἐπ' of Mss. is right) and thereupon Hera adopts other precautions. It is only in Egypt that her devices are overcome. So important is this, that the whole matter becomes unintelligible in Aeschylus if we assume that Hera acted for punishment rather than prevention. The reading of the line is corrupt but easily corrected. The only word presenting difficulty is βροτῷ, which

XO. πῶς οὖν τελευτᾷ βασιλέων νείκη τάδε;

270

BA. βοῦν τὴν γυναῖκ' ἔθηκεν Ἀργεῖα θεός.

XO. οὐκ οὖν πελάζει Ζεὺς ἐπ' εὐκράϊρφ βοτ';

(300)

λήματα Lincke. 270 βασιλέων praefert Wecklein. 271 βοῦ. τὴν M, corr. Canter. Ἀργεῖαν male Pauw. 272 οὐκ οὖν M, corr. Schuetz. οὐκ ἂν πελάζοι

however is naturally accounted for when once the corruption to **μυχθῆναι** had taken place. **ι** and **η** are confounded in innumerable instances, cf. v. 150, 191 &c. From **τις** to **τῆς** and from **μυχθῆναι** to **δηχθῆναι** are therefore corrections of the easiest kind. **τῆς**=**αὐτῆς**, cf. Eum. 2 ἐκ δὲ τῆς Θέμιν, inf. 331 τῶν γὰρ οὐ δεῖται πόλις, and so very commonly in Aeschylus. For **δηχθῆναι** cf. Eur. Hipp. 1303 *δηχθεῖσα κέντροις* (of Aphrodite) *παιδὸς ἡράσθη σέθεν*, Ag. 743 *δηξιθυμον ἔρωτος ἄνθος*, and compare Prom. V. 591 (of Io) *ἡ Διὸς θάλπει κέαρ ἔρωτι*: and for **πόθφ** Prom. V. 654 *ὡς ἂν τὸ Δίον ὄμμα λωφῇσῃ πόθον*.

269. The MS. reading **ταῦτα παλλαγμάτων** is changed by Hermann to **τάμπαλάγματα**, and this is commonly accepted with many commendations. It is based upon (a) the Scholiast's note *αἱ περιπλοκαί*, (b) Hesychius' *ἐμπαλούγματα· αἱ ἐμπλοκαί*. It is nevertheless necessary to reject it, both on the ground that no embraces had taken place, and also because it does not sufficiently account for the corruptions. Nor is it at all certain that *ἐμπαλάγματα* can be used of the embraces of *Ιονε*. *ἐμπαλάσσεσθαι* occurs in Hdt. VII. 87 of entanglement *ἐν ἔρκεσι*, and in Thuc. VII. 84 *οἱ δὲ ἐμπαλασσόμενοι κατέρρεον* of entanglement of fugitives. Aelian N. A. 15. 1 has it of a fish entangled with the hook. Judging from *παλάσσω* in e.g. Il. XI. 98 (*ἐγκέφαλος πεπάλακτο*), and from the use of *πεπαλάχθαι κλήρῳ*, the notion of shaking up, mixing, confusion would seem to be inherent in the word. By his *ἐμπλοκαί* Hesychius apparently means "entanglement" like that of *ἐμπλέκειν* in Soph. O. T. 1264 (*πλεκταῖς ἑώραις*), Eur. Hipp. 1236 (*ἡνίαισιν*), Prom. V. 1079 (*εἰς δίκτυον ἄτης*). In-

deed *ἐμπλέκεσθαι* itself is not found of "embracing" in classical Greek, while *περιπλοκαί γυναικῶν* seems first to occur in Polyb. II. 56. 7 (after *amplexus*). More likely our Scholiast was giving a guess at *παλλάγματα*. A conjecture **τάμπαλάγματα** (i.e. *τὰ ἐμπελάγματα*) would have been better in the sense Hermann sought (cf. *ἐμπελάτειρα*, *πελάτις*, *πλάτις*). But though **ταῦτα τάμπελάγματ' ἦν** would be easy in point of letters, it is, as has been shewn, contrary to the sense. No embraces had occurred, but the fact that Zeus was smitten with love was not hidden from Hera, nor allowed to pass *without her opposition*. Nor is the grammar sound. The construction **καὶ κρυπτά γ' Ἦρας** is scarcely admissible. It has nothing analogous to *κερδῶν ἀθικτον* ("untouched by"), nor to *μαντευμάτων διδρις* (= *μαντ. οὐκ εἰδώς*). "Unseen of Hera" is a very different thing from "unhidden of Hera". *κρυπτός* (despite *κρύβδα*) is not found with simple genitive, and *ἀπὸ* is naturally looked for, as in *κεκρυμμένος ἀπ' ἄλλων* Hom. Od. XXIII. 110. In **ΤΑΤΤΑΠ-** the letters **ΑΠ** are almost certainly the preposition, and the reading **ταῦτ' ἀΠΑΝΤΙΤΑΓΜΑΤΩΝ** it is hoped will commend itself. The notion of **ἀντιτάσσομαι** leads to the expression *νείκη* in the following line. The lexicons give abundant evidence for *ἀντιτάσσω* and its derivatives, and compounds of *ἀντι* are favoured by Aeschylus. For the sense generally cf. Eur. Bacch. 290—291

Ἦρα νῦν ἤθελ' ἐκβαλεῖν ἀπ' οὐρανοῦ·

Ζεὺς δ' ἀντεμνηχανήσαθ' οἷα δὴ θεός (followed by the expression *Ἦρας νεικέων* v. 294).

272. **πελάζει ἐπ'**. So the MSS. rightly. **ἐτ'** is read on the assumption that *πελάζει*

- BA. φασίν, πρέποντα βουθόρῳ ταύρῳ δέμας.
 XO. τί δῆτα πρὸς ταῦτ' ἄλοχος ἰσχυρά Διός;
 BA. τὸν πάνθ' ὀρώντα φύλακ' ἐπέστησεν βοῦ. 275
 XO. ποῖον πανόπτην οἰοβουκόλον λέγεις;
 BA. Ἄργον, τὸν Ἑρμῆς παῖδα γῆς κατέκτανε. (305)
 XO. τί οὖν ἔτευξεν ἄλλο δυσπότμῳ βοῦ;
 BA. βοηλάτην μύωπα κινητήριον.
 XO. Οἷστρον καλοῦσιν αὐτὸν οἱ Νείλου πέλας. 280

Elmsley. ἔτ' Schuetz. 273 πρέποντας M, corr. Turnebus. 274 τί δὴ
 προσταῦτα λοχοῖς χυραδῖος M, corr. δῆτα Victorius. πρὸς ταῦτ' ἄλοχος Robortellus.
 ἰσχυρά Διὸς Pauw. Sine causa ὀκληρά Stanley. ἰφθίμη olim Weil. 275 τὸ
 πάνθ' M (ν super τὸ scripsit sec. man.). προπάνθ' Weil. 278 τί δ' οὖν
 Heath. τί δ'; οὐκ Hermann. ἔτευξε δ' M, corr. Turnebus. 280 πέδας M,
 corr. Turnebus. In marg. Medicei est οἶμαι παῖδες, Guelferbytani et Esc. γρ.
 παῖδες. πέραν M. Schmidt. Ἰνάχου πέλας Hermann, ut regi aptum sit hoc

=μίγνυνται (in which use πελάζειν ἐπὶ is rightly objected to), and that a continuance of past embraces is in point. But ἐπὶ with dat. has a distinct propriety here, implying not access to, but approach for the purpose of gaining. Cf. Xen. Mem. 1. 2. § 56 ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. Hdt. 1. 66 χρηστηριάξεσθαι ἐπὶ τῇ χώρῃ, &c.

εὐκράϊρφ, to impart something of charm to a connexion apparently so unattractive, cf. Ov. Met. 1. 612

Bos quoque formosa est. Speciem Saturnia vaccae,

Quamquam invita, probat.

274. ἰσχυρά, in the moral sense: "stubborn". Hera was specially noted for this quality. Il. VIII. 482 οὐ σευ ἔγωγε σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο. Il. II. 522, 561, &c. Cf. ἰσχυρογνώμων, ἰσχυρικός, ἰσχυρίζομαι. ἰσχυρή μάχη "a stubborn fight" Hdt. IX. 41.

"The wife of Zeus is obstinate; what then did she do (for of course she did not yield)?"

276. οἰοβουκόλον i.e. μιᾶς βοῦς νομία. Stanley compares Claudian Stilich. I. 312

Argum fama canit centeno lumine centum
 Corporis excubiis unam servasse iuvencam.

An animal so tended would be called οἰονόμος or οἰοβώτης (Soph. Aj. 614). Cf. οἰόωνος (Soph. O. T. 846). Paley, comparing Eur. Phoen. 28 ἰπποβουκόλοι and Ar. Plut. 820 βουθυτεῖν ὕν, seems to have taken οἰο- as from οἷς. But in that case the word could only mean βουκόλος οἷός i.e. a shepherd. It is the latter part which is generalised in such compounds.

277. Ἑρμῆς—hence, as was supposed, the name Ἀργεῖφόντης.

παῖδα γῆς. Prom. V. 568 (and 677) Ἄργον γηγενούς. Arcesilaus (ap. Apollodor. II. 1. 2) also calls him γηγενῆ. Elsewhere he is called the son of Agenor, Inachus or Arestor. Ov. Met. 1. 624: Arestoridae servandam tradidit Argo.

280. Οἷστρον. So far from this line being either spurious or corrupt, it is, if rightly regarded, absolutely necessary to the development of the dialogue. The objection commonly urged is against οἷστρος, a Greek word, being spoken of as the Egyptian word for μύωψ. But this is a misconception. The king has used the long phrase βοηλάτην μ. κ., and the Chorus reply that Ὀἷστρος is his name, as they know it. The story of Io belongs equally to the Nile and to

- BA. τῇ γάρ νιν ἐκ γῆς ἤλασεν μακρῶ δρόμῳ ;
 XO. ναί· ταῦτ' ἔλεξας πάντα συγκόλλως ἐμοί. (310)
 BA. μὴ καὶ Κάνωβον καπὶ Μέμφιν ἵκετο ;
 XO. καὶ Ζεὺς γ' ἐφάπτωρ χειρὶ φιλύει γόνον.
 BA. τίς οὖν ὁ Δίος πόρτις εὐχεται βοός ; 285
 XO. Ἐπαφος ἀληθῶς ῥυσίων ἐπώνυμος.

responsum. οἱ μῆλων πέλας Weil. Secludunt alii. 281 τοίγαρ sine interrogatione omnes. Dedi τῇ γὰρ "illucne?" ἐκ τῆς M. ἐκ γῆς Canter. Quid si ἐξῆς? 282 καὶ ταῦτ' M, corr. Schuetz. 283 καὶ μὴν M, quod corrigendum erat. καὶ πῖ M. 284 φιντεύει M, corr. Scaliger. 285 τί M, corr. Stanley.

Argos: the Chorus have been asking a number of questions in order to lead up to their own connection with the matter. They have asked "and what else did Hera devise?" He replies "a gnat &c." To this the Chorus, shewing their own knowledge of the circumstances, answer "Yes, he (*personified*) goes by the name of Oestrus in our country". At this the king in surprise "What, did he drive her as far as *that*?"

Οἶστρος is indeed as much a Greek word as μύωψ, but Aeschylus makes Egyptians, Persians &c. talk Greek and apply the usual Greek terms to things. The Persians regularly speak of themselves in the Persae as βάρβαροι. The dramatist, recognising an obvious difficulty, intentionally leaves out of sight the difference of language. Therefore as the gnat was usually known in the Grecian legend by the name of οἶστρος, and as that word had become in a sense a proper name, the Chorus immediately substitutes for the king's circumlocution the simple name "Oestrus".

οἶστρος and μύωψ are not exactly the same insect (Aristot. H. A. I. 5. 13). But poetically and popularly the terms are convertible: cf. Apoll. Rhod. III. 277 οἶστρος...δν τε μύωπα βοῶν κλείουσι νομῆες. The Roman names were *asilus* and *tabanus* Pliny II. 28. Verg. Georg. III. 147.

281. τῇ γάρ. This for the MS. τοίγαρ is offered with some confidence. τῇ

and οἱ are well known to be liable to interchange. τοίγαρ is not used in questions nor is it good in point of sense. To ask "did he *then* drive her from the land by a long circuit?" is very flat, whereas "did he then drive her *thither* by so long a course" is much to the point. For this use of τῇ cf. II. XI. 149

ὁ δ' ὅθι πλείσται κλονέοντο φάλαγγες
 τῇ ῥ' ἐνδρόνους'. Ibid. XII. 124 &c.

282. ταῦτ', i.e. "all the answers you have given have borne upon my object and have been closely suited to it".

283. καὶ μὴν is never used interrogatively, and yet the line must necessarily be interrogative. The whole questioning of the king here is that of one surprised or incredulous. As Paley reads καὶ μὴν for μὴ καὶ in v. 268, so we may venture here to read μὴ καὶ for καὶ μὴν. The minuscule and abbreviated writing of these words corresponds somewhat dangerously.

The preposition before Μέμφιν but absent before Κάνωβον expresses the greater distance of the former. Canobus is on the coast, Memphis inland up the Nile. "Did she come to Canobus and thence even *up* to Memphis?"

286. ῥυσίων. The text is probably sound. It would be easy to alter to e.g. ψαύσεων, but the word in the text is virtually the same. ῥύσια was in use so constantly attached to ἐφάπτισθαι that, whatever other and more technical meanings it had, it also represented at times

BA.

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(315)

XO. Λιβύη, μέγιστον γῆς <μέρος> καρπουμένη.

287 Excidit versus eodem, ut videtur, vocabulo quo prior exorsus. Suggestit Bothe Ἐπάφου δὲ τίς ποτ' ἐξεγεννήθη πατρός; 288 μέγιστον γῆς καρπουμένη M. De verbo casu omisso vide infra. μεγίστης (μέγιστον C. Frey) δνομα γῆς Porson. γῆς

little more than the verbal ἐφάψις or ἐπαφή. The values of the word would seem to be (a) that which is seized as security (ἐνέχυρα), v. inf. 387. δῆρις ῥυσιῶν ἐφάπεται 707. Soph. O. C. 858 μείζον ῥύσιον πόλει | θήσεις· ἐφάψομαι γὰρ οὐ ταύτων μόνων: (b) reprisals or penalty (ἀντίποινα or ζημία). Soph. Phil. 959 φόνον φόνου ῥύσιον τίσαι: (c) booty (λεία), Ag. 573.

All these are branchings from the idea of seizing upon one thing in return for another. Hermann on Ag. 573 says "alia est quarta vocabuli potestas, ex primo deducta significatu, quo liberatio rei ex aliena potestate atque in integrum restitutio indicatur. Sic Io cum Iovis contactu Epapho grvida facta formam humanam recuperasset (?), eam formae restitutionem ῥύσια dixit Aeschylus". This is very far-fetched. It is much better to suppose that the (generally technical) word ἐφάπτωρ suggests the associated ῥυσιῶν, and that ῥυσιῶν is to be treated as the verbal corresponding to ἐφάπτεσθαι = "the laying on of hands". The notion of surety and reprisals has faded from the word, though there is of course some idea of Zeus laying hands on a thing which the enemy (Hera) has in the feud withheld from him.

Since then ῥυσιῶν = ἐφάψεων, Ἐπαφος can be called ἀληθῶς ἐπώνυμος. ἀληθῶς like εὐλόγως (v. 226) states the *satisfactory* reason for the name. Cf. Eur. Phoen. 636 ἀληθῶς δ' ὄνομα Πολυνείκη πατὴρ (ἔθετό σοι) θεία προνοία νεικέων ἐπώνυμον.

ἐπώνυμος does not imply actual identity of *name* but only of *idea* with the source stated: cf. Prom. V. 850 ἐπώνυμον δὲ τῶν Διὸς γεννημάτων τέξεις κελαιῶν Ἐπαφον.

287. A verse has fallen out here, in which the king asked "Of whom was Epaphus the father?" It probably began with some case of Ἐπαφος and, through this resemblance to the preceding line, was passed over in copying. Paley supposes that the question was "where did Epaphus dwell?", and in the next verse he reads Λιβύης...καρπούμενος, so that τῇδε in v. 289 refers to Io. He claims to be supported by Prom. V. 851 δς καρπώσεται | δσην πλατύρρους Νείλος ἀρδεύει χθόνα. But (to say nothing of the pointlessness of the question) Libya is not Egypt, while the domains of Epaphus are only Egypt (so far as it is watered by the Nile). "Libya" has different meanings according to the author and time. In some instances it is the particular district known as Libya in history, in others it is the whole continent of Africa west of Egypt. The Nile is distinguished from Libya in vv. 253, 255.

On the other hand, in favour of the question "who was begotten of Epaphus?", answered by Λιβύη κ.τ.λ., it may be noted that Libye is the daughter of Epaphus in Pind. P. iv. 14, Apollod. II. 4, &c. In Prom. Vinct. 853 πέμπτη δ' ἀπ' αὐτοῦ (sc. Ἐπάφου) γέννα πεντηκοντάπαις (speaking of the Danaids) requires the descent here stated, viz. Epaphus, Libye, Belus, Danaus, Danaids.

288. A word is lost between γῆς and καρπουμένη or between μέγιστον and γῆς. μέρος is here supplied, both because it is easy to see why it should have been lost, and also because Libya was one of the three *portions* into which the ancients divided the earth. Hdt. II. 16 [Ἕλληνες] οἱ φασὶ τρία μέρη εἶναι γῆν πᾶσαν, Εὐρώπην τε καὶ Ἀσίην καὶ Λιβύην.

- BA. τίν' οὖν ἔτ' ἄλλον τῆσδε βλαστημὸν λέγεις;
 XO. Βῆλον δίπαιδα, πατέρα τοῦδ' ἐμοῦ πατρός. 290
 BA. τὸ πάνσοφον νῦν ὄνομα τοῦτό μοι φράσων.
 XO. Δαναός· ἀδελφὸς δ' ἔστι πεντηκοντάπαις. (320)
 BA. καὶ τοῦδ' ἀνοίγε τοῦνομ' ἀφθόνῳ λόγῳ.
 XO. Αἴγυπτος· εἰδὼς δ' ἄμὸν ἀρχαῖον γένος
 πράσσοις ἂν ὥς Ἀργεῖον ἀνστήσης στόλον. 295

πέδον Burges. σχῆμα γῆς Wecklein. 289 βλάστημον M. βλάσιμον Robor-
 tellus. 291 τὸ πανσόφον.....τοῦτου Tyrwhitt. τὸ παντόσεμον Weil. τὸ
 πανσόρον...τοῦδε Heimsoeth. 292 δ' ἀδελφός M, corr. Scaliger. ἔστιν M.
 ἔστι scripti. πεντηκοστόπαις M. πεντηκοντόπαις cod. Par. corr. Heath.
 293 τοῦ δαναοίγε M. De voce Δαναὸς somniabat librarius. corr. Porson. Deinde
 ἀφώνῳ codd. rec. εὐφώνῳ Turnebus. ἐμφανῇ Schuetz. 294 αἴγυπτος δ' εἰδὼς
 δ' M, corr. Turnebus. ἄμὸν, ut solet, M. 295 ἀνστήσας M. In marg.
 ἀντήσας a sec. man. ἀνστήσης Victorinus. ἀνστήσαι Marckscheffel. Vide adnot.
 Licet cogitare de πράσσοις ἂν ὥς Ἀργεῖον, ἂν πράσσης, στόλον h. e. ἂν ποιῇ τὸν

Pind. P. IX. 8 πολυκαρποτάτας θῆκε δέσ-
 ποιων χθονὸς ῥίζαν ἀπείρου τρίταν
 οἰκεῖν. Sall. Iug. XVII. in divisione orbis
 terrae plerique in parte tertia Africam
 posuere.

290. Βῆλον δίπαιδα. The Scholiast
 remarks that Euripides made Belus have
 five sons, Aegyptus, Danaus, Phoenix,
 Phineus and Agenor. Paley quotes Pau-
 sanias IV. 23 ὁ ἐν Βαβυλῶνι Βῆλος ἀπὸ
 ἀνδρὸς Αἰγυπτίου Βῆλου τοῦ Λιβύης
 ὄνομα ἔσχεν.

Mythically Poseidon was the father of
 Belus. According to other accounts
 Agenor was his twin brother. The fact
 that the Semitic Baal means "lord" and is
 the Phoenician name for the sun-god, will
 sufficiently account for varieties of myth.

291. πάνσοφον ὄνομα. The objec-
 tions taken to this expression seem un-
 worthy. Paley says "absurdum est pru-
 dens nomen". But there is little absur-
 dity in the question as put by the king,
 who is struck by the venerable appear-
 ance of Danaus. Pelasgus might out
 of compliment call Danaus wise without
 knowing him certainly for such; and it is
 not unusual to transfer the epithet from
 its own noun to another and dependent
 noun. Cf. Soph. O. C. 41 τίνων τὸ

σεμνὸν ὄνομ' ἂν εὐζαίμην κλύων; Eur.
 Phoen. 1702 ὦ φίλτατον ὄνομα Πολυει-
 κους. Eur. Or. 1080 ὦ ποθεινὸν ὄνομ'
 ὀμυλίας ἐμῆς. Shaks. Jul. Caes. I. 2
 "if my name were liable to fear". Milton,
 "The dreaded name of Demogorgon".

τοῦτο, "of him who sits *by you*" or "of
 him to whom *you point*".

293. ἀφθόνῳ λόγῳ, i. e. μηδὲ φθόνει
 λέγειν, cf. S. c. T. 480 κόμπας' ἐπ' ἄλλῳ,
 μηδὲ μοι φθόνει λέγων. Plat. Gorg. 489
 ἂ μὴ φθόνει μοι ἀποκρίνασθαι.

So φθόνος Plat. Phaed. 61 D ἂ τυγχάνω
 ἀκηκόως, φθόνος οὐδεὶς λέγειν.

295. The ms. reading ἀνστήσας (mar-
 ginal ἀντήσας) presents a difficulty. In
 favour of the ἀνστήσης of Victorinus it
 may be remarked that ἀναστήσαι is a
 proper word of raising suppliants from
 sanctuary. Cf. Thuc. I. 126 καθίσουσιν
 ἐπὶ τὸν βωμὸν ἱκέται...ἀναστήσαντες δὲ
 αὐτοὺς... (where see Shilleto, who approves
 of ἀνστήσας here with the rendering "act
 as you will, raising us up from the sanctu-
 ary as an Argive body of fugitives". But
 πράσσοις ἂν could hardly stand thus un-
 qualified). Hdt. v. 71 τοῦτους ἀνιστέασι
 μὲν οἱ πρυτάνεις. So ἐξαναστήσαι: Eur.
 Andr. 263 ἐγὼ σ' ἔδρας ἐκ τῆσδε...ἐξανα-
 στήσω. Soph. O. C. 47, 276, &c.

- BA. δοκεῖτε δὴ μοι τῆσδε κοινωνεῖν χθονὸς
τάρχαϊον· ἀλλὰ πῶς πατρῷα δώματα
λιπεῖν ἔτλητε; τίς κατέσκηψεν τύχη;
XO. ἄναξ Πελασγῶν, αἰόλ' ἀνθρώπων κακά,
πόνου δ' ἴδοις ἂν οὐδαμοῦ ταῦτ' ὄν πτερόν·
ἐπεὶ τίς ἡὔχει τήνδ' ἀνέλπιστον φυγὴν

(325)

300

ἡμέτερον στόλον, ποιήεις ἂν αὐτὸν ὡς Ἀργείον ὄντα. 296 δοκεῖτέ M. δὴ addidit Turnebus. 298 λιπεῖν M. 300 δειδοῖς...πότερον M, corr. Turnebus. πόνον.....ταυτῷπτερον Bothe. 301 ἐπὶ τις (in ἐπεὶ corr.) M. 302 κέλσειεν

With **πράσσοις** ἂν ὡς we may read either the subjunctive of Victorinus or the infinitive (= ὥστε ἀνστήσαι) of Marckscheffel. With the former cf. Thuc. I. 57 ἐπρασσεν ὅπως πόλεμος γένηται. Eum. 769 πρᾶζομεν ὡς αὐτοῖσι μεταμέλη πόνος: with the latter Dem. 888. 14, τὴν ναῦν μὴ δεῦρο πλεῖν ἐπρᾶττεν. ὡς however points rather to the subjunctive. Confusion of -ας and -ης is instanced inf. v. 753.

There is no encouragement to read **ἀντήσας** cum accus. with Hermann. He compares indeed Soph. Antig. 981 ἃ δὲ σπέρμα μὲν ἀρχαιογόνων ἀντασ' Ἐρεχθεῖδαν, but there σπέρμα is accus. of respect and the genitive is the case with ἀντασ'.

The emphasis lies on Ἀργεῖον, i.e. "be assured it is *Argives* to whom you will so act".

297. τάρχαϊον. Cf. Thuc. v. 80 ἦν δὲ καὶ αὐτὸς τὸ ἀρχαῖον ἐξ Ἀργεῶν. Hdt. I. 56, IX. 45, IV. 117 (ἀπὸ τοῦ ἀρχαίου).

299—300. These lines recall the sententious style of Euripides. Aeschylus is rather sparing in such general reflections.

αἰόλ'...πτερόν. If the metaphor is sustained and unmixed, it points to the meaning "variegated", "variously coloured" for **αἰόλα**: otherwise we have a choice between (a) "Human woes are of *divers hues* and you will not find *two feathers* alike", cf. αἰολόχρως νύξ Eur. Fr. 596, αἰόλα σάρξ, Soph. Phil. 1157, αἰολόνωτος, αἰολομήτης &c. (b) "Human woes are

shifting and changeable, and you will never see a grief appearing in the same *shape or form*". Cf. αἰολόμητις, αἰολόφωρος, αἰολόστομος, αἰόλον ψεῦδος &c. The latter makes **πτερόν** somewhat involved and is therefore less acceptable.

αἰόλος only occurs in Aeschylus here and in S. c. T. 494 λίγυν μέλαιναν αἰόλην πυρὸς κάσιν, where it is generally regarded as = *mobilem*. Quite as likely it alludes to the contrast of *colour* against the flame. *Varius* illustrates the two meanings in (a) *vestra latera loris faciam ut valide varia sint* (Plaut. Pseud. I. 2, 12), (b) *varium et mutabile semper femina* (Verg. Aen. IV. 569).

The metaphor in **πτερόν** does not seem to be elsewhere found with the noun, though well-known in *ὁμόπτερος*.

301—303. The passage is corrupt in the last verse, which affects the meaning of the whole. Turnebus' ἔχθει μεταπτοιούσαν is usually accepted. With this we should render ἐπεὶ τίς ἡὔχει τήνδ' ἀνέλπιστον φυγὴν (subject) κέλσειεν (trans.) ἐς Ἀργος κῆδος (object) ἐγ. τ. π., μεταπτοιούσαν (trans., sub. αὐτὸ) ἔχθει εὖν. γ.; for μεταπτοιεῖν is, like all compounds of πτοέω, transitive. Od. XVIII. 340 ὡς εἰπὼν ἐπέεσσι διεπτοίησε γυναῖκας. Eur. Bacch. 303 φόβος στρατὸν διεπτοίησε. Apoll. Rhod. III. 1345 &c. πτοέω itself seldom occurs in the active, and always transitively, e.g. Apoll. Rhod. I. 1232 τῆς δὲ φρένας ἐπτοίησεν Κύπρις. Sappho II. 6 τὸ μοι καρδίαν ἐπτοῦσεν. Call. Del. 191 &c. The passive is common, of *mental*

κέλσειν ἐς Ἄργος, κῆδος ἐγγενὲς τὸ πρίν, (330)
ἐκεῖ καταπτύουσ' ἀνυμεναίων γάμων;

ἐς M, corr. Robortellus. κέλσειν μ' ἐς Schuetz. κέλσειν ἐμ' Ἄργος Tournier. 303 ἔχει μετὰ ποιοῦσαν εὐναίων γάμων M. ἐκεῖ Robortellus. ἔχθει μεταπτοιοῦσαν Turnebus. ἐγγαίων Tournier. Quamquam facile scribi potest (c. g.) ἔχθει μεταπτῆσσουσ' ἀναγκαίων, viam corrigendi rectiorem credo me secutum esse.

disturbance: cf. Cho. 535. Prom. V. 856.

Weil renders "quis enim putasset, tam insperata fuga appulsuras esse affines antiquitus hinc oriundas odio nuptiarum domo excitatas?"—which cannot be obtained from the Greek without the addition of ἐμέ, so that μεταπτοιοῦσαν may have a feminine to refer to instead of κῆδος. In this view μεταπτοιοῦσαν is intransitive, and φυγὴν a cognate accusative with κέλσειν.

A third rendering might be suggested ἐπεὶ τίς ἤχκει τήνδ' ἀν. φυγὴν (i.e. ἡμᾶς τὰς φυγάδας, subject) κέλσειν (intrans.) ἐς Ἄργος, (—κῆδος ἐγγενὲς τὸ πρίν—aposition to Ἄργος), ἔχθει μεταπτοιοῦσαν (intrans.) &c. But in view of the transitive character of πτοέω only the first of these seems possible, and that is unsatisfactory and pointless. "A flight causing people to flee" is not a likely expression. It would not be an unexpected flight, but an unexpected danger, which would μεταπτοεῖν. Moreover μεταπτοεῖν is a dubious word in such a sense, since πτοέω is not to "drive in dismay" but to "dismay", nor is διαπτοέω to "drive apart in dismay" but to "thoroughly dismay, strike through with dismay". The effect is mental. Again the Attic form is πτοέω, while πτοίω is Epic only. The accent of M too may be noticed. On these grounds it appears entirely necessary to emend, and the most natural way is by replacing ν for οι (with which that vowel became absolutely interchangeable in pronunciation), and correcting μετὰ to κατα (on which change see v. 172). With ἤχκει and without ἐμέ the nominative must be read. ἤχκει κέλσειν = "expected to come",

cf. Ag. 506. οὐ γὰρ ποτ' ἤχχον τῇδ' ἐν Ἄργεϊ χθονὶ | θανὼν μεθέξειν φιλάτου τάφου μέρος. Eur. Her. 931, Prom. V. 689, &c.

Substituting therefore καταπτύουσα, the genitive γάμων is seen to depend upon the participle (cf. καταπτύειν δωροδοκίας Aeschin. 31, 31). For ἔχει, ἐκεῖ is as probable as ἔχθει, and since it is not εὐναῖος γάμος so much as violent and compulsory γάμος which the Danaids loathe, the presence of the accusative termination of the participle (-αν) may be readily accounted for by reading καταπτύουσανυμεναίων i.e. καταπτύουσ' ἀνυμεναίων. The wrong separation of the words would leave υμεναίων to pass into εὐναίων naturally enough. A γάμος ἀνυμεναῖος is the γάμος ἀσεβῆς (v. 9), a wedlock unblest of Hymen, unaccompanied by the hymeneal song. The γάμος of lust would not be like that of Prometheus, Prom. V. 556 ἀμφὶ λέχος σὸν ὑμεναῖον ἰότατι γάμων, ὅτε ἔδνοις ἀγαγες Ἡσιόαν πιθὼν δάμαρτα.

Construe ἐπεὶ τίς (ἡμῶν) ἤχκει κέλσειν ἐς Ἄργος (ὃ ἐστὶ κῆδος ἐγ. τ. πρ.) τήνδ' ἀνέλπιστον φυγὴν (cognate acc.), ἐκεῖ (in Egypt) καταπτύουσ' κ.τ.λ.

301. φυγὴν κέλσειν. Cf. τρέχειν ἀγῶνα, νικᾶν Ὀλύμπια, &c., though κέλσειν might also be treated as governing φυγὴν after the manner of κέλσαι πόδα.

302. κῆδος, properly of marriage connexion (*affinitas*) Eur. Phoen. 77. Thuc. II. 29. Prom. V. 890. κηδεμών) (ξυγγενῆς Ar. Vesp. 731.

So Argos is related to the Egyptian Danaids, the coming of Io to Egypt being regarded as an *affinitas* formed between the two countries.

- BA. τί φῆς ἰκνεῖσθαι τῶνδ' ἀγωνίων θεῶν,
λευκοστεφεῖς ἔχουσα νεοδρέπτους κλάδους; 305
- XO. ὥς μὴ γένωμαι δμῶϊς Αἰγύπτου γένει.
- BA. πότερα κατ' ἔχθραν ἢ τὸ μὴ θέμις λέγεις; (335)
- XO. τίς δ' ἂν φίλους ὦνοῖτο τοὺς κεκτημένους;

304 τί φῆς μ' dubitanter Abresch. τόνδ' Pauw. τόνδ' ἀγῶν' ἐμῶν θεῶν Madvig. Sana est vulgata: vide *inf.* 305 νεοδρέπτοις κλάδοις prima Medicei manus. 308—310 Desunt personarum notae. 308 ὦνοῖτο M et Schol. corr. Turnebus. δνοῖτο Robortellus. ολοῖτο Stanley. Maximus coniecturarum proventus est. φίλων Hermann. φιλοῦς' δνοῖτο Marckscheffel. φίλως Schoemann. φίλου γ' δναιτο τοῦ κεκτημένου M. Schmidt. φίλοις γαμοῖτο νοῦν κεκτημένος Hartung. Videntur VV.DD in talibus αὔτοσχεδιάζειν; eodem enim iure posses aliquo modo inserere ἔλοῖτο, βούλοῖτο, δουλοῖτο, ἀρνοῖτο vel quotquot id genus verba suppeditant lexico-

304. ἰκνεῖσθαι θεῶν. The genitive cannot be explained on the analogy of e.g. στοχάζεσθαι, τυγχάνειν (Oberdick) nor of θιγγάνειν, λαμβάνεσθαι (Weil). The Scholiast's διὰ τί λέγεις ἐληλυθέναι; would make it necessary to read ἔδρας, πάγον, ὅρ some word of similar meaning instead of θεῶν. Lastly the genitive has nothing in common with that after δεῖσθαι. Rather θεῶν=πρὸς θεῶν, the gen. of the person or thing *whereby* one implores. Eur. Or. 669 φιλεῖν δάμαρτα πᾶσιν Ἑλλήσιν δοκεῖς, ταύτης ἰκνοῦμαι σ'. Il. ix. 451 ἢ δ' αἰὲν ἐμέ λισσέσκετο γούνων. Eur. Hec. 752 Ἀγάμεμνον, ἰκετεύω σε τῶνδε γουνάτων | καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος. The objective pronoun (με or ἡμᾶς) is rightly omitted, since the Danaids placed themselves as suppliants without regard to any particular person: "for what do you say *you are suppliants*".

306. δμῶϊς. Cf. τοὺς κεκτημένους, v. 308. Used bitterly instead of γυνή, δάμαρ &c. Properly a δμῶϊς is a woman taken in war as part of the spoil. The Danaids carried off to unwilling wedlock would be slaves not wives, cf. Eur. Med. 231 δεσπότην σώματος λαβεῖν.

307—310. The king's question is "and is your objection to them on the ground that you hate them, or on the ground that such a union is unholy?" He does not know the laws of Egypt in re-

gard to marriage (v. 362—366). The Chorus replies indirectly (whatever the reading may be): "Our objection is natural: who would chose to be married to her relative?" The objection is not one of illegality, but of policy and dislike. To this the king answers "yet (as a matter of policy) such a marriage would seem to give an increase of strength", and the Chorus again "Perhaps so, but when things go wrong in married life, it is easy for such husbands to divorce their wives" (which they could not do if the wives belonged to another stock with powerful friends).

308. The ms. reading ὦνοῖτο gains no light from the Scholiast's note κατ' ἔχθραν δηλονότι, τίς γὰρ τοὺς ἀνδρας δεσπότης ὦνοῖτο (*sic*); Dindorf alters the scholion to δνοῖτο. Weil, Oberdick &c. correct both Scholiast and text to ὠνοῖτο, and this seems true. It is, however, differently rendered: (i) quis enim amicos sibi emeret (=pro amicis haberet) dominos? (Kruse and Weil): (ii) "who would care to buy *relatives* for their lords and masters?" The former seems colloquial and far-fetched: the latter can be illustrated from tragedy itself. In ὠνοῖτο the woman is regarded as purchasing the husband with her dowry. Cf. Eur. Med. 231 χρημάτων ὑπερβολῇ | πόσιν πρίασθαι δεσπότην τε σώματος | λαβεῖν. Xen. Anab.

- BA. σθένος μὲν οὕτως μείζον αὖξεται βροτοῖς.
 XO. καὶ δυστυχοῦντων γ' εὐμαρῆς ἀπαλλαγῇ. 310
 BA. πῶς οὖν πρὸς ὑμᾶς εὐσεβῆς ἐγὼ πέλω;
 XO. αἰτοῦσι μὴ ἔκδους παισὶν Αἰγύπτου πάλιν. (310)
 BA. βαρέα σύ γ' εἶπας, πόλεμον ἄρασθαι νέον.
 XO. ἀλλ' ἡ Δίκη γε ξυμμάχων ὑπερστατεῖ.
 BA. εἴπερ γ' ἀπ' ἀρχῆς πραγμάτων κοινωνὸς ἦ. 315

graphi. 309 μέγ' Meineke. μείζων prima man. Med. 310 Deest γ' in M. τ' addidit sec. man. supra lineam. γ' Turnebus. ναί...γ' Hermanno indignum est. 312 ἔκδ' M, corr. Schuetz. 313 ἀρασθαι M. ἀρεσθαι cod. Guelf. corr. Robortellus. 315 κοινὸς ἦν M (ds, et secundum nonnullos ἦν quoque, in litura). κοινωνὸς ἦν Sophianus. Nisi κοινὸς τις ἦν legendum est, quod non puto, primam pers. ἦ requirimus. Possis autem οἷσπερ γ'...κοινωνία.

VII. 2. 38 of a reverse course, the husband buying the wife "in the Thracian style". Hdt. v. 6. Verg. Georg. i. 31 Teque sibi generum Tethys emat omnibus undis. Here ὠροῖτο is bitterly sarcastic with τοὺς κεκτημένους, since ὁ κεκτημένος usually buys his slaves: here the slaves buy the master.

τοὺς κεκτημένους, of the "lord and master" (=husband) also in Eur. I. A. 715, but more commonly of the master of slaves.

309. σθένος μὲν, "strength at least" (whatever may be the case in other respects). σθένος is not only κράτος but also *opes* of wealth &c. A powerful and rich family is formed by such intermarriage. The preservation of a family name and property was at the root of the Athenian law touching ἐπικληροί. Cf. σθένος πλούτου Pind. I. III. 3 and ἐπελθὼν οὐκ ἐλάσσονι σθένει (coriis) Soph. Aj. 438.

310. δυστυχοῦντων, neuter. Cf. Cho. 68 δίκαια καὶ μὴ δίκαια | πρέποντ' ἀπ' ἀρχᾶς βίον | βίᾳ φερομένων αἰνέσαι. S. c. T. 274 εὖ ξυντυχόντων καὶ πόλει σε-σωσμένης. For the word itself as applied to connubial relations cf. Eur. Phoen. 424 ἄρ' εὐτυχεῖς οὖν σοῖς γάμοις ἢ δυστυχεῖς

εὐμαρῆς ἀπαλλαγῇ, "divorce is made little of", i.e. if the wife belonged to another family, her friends would protect

her. As it is, "it is all in the family". A divorce was discreditable to a woman, Eur. Med. 236 οὐ γὰρ εὐκλεεῖς ἀπαλλαγαί | γυναιξί. ἀπαλλάσσεσθαι of divorce Eur. Andr. 592, Plat. Legg. 868 D.

εὐμαρῆς, not merely ῥαδία, but denoting heedlessness and immunity. Cf. Ag. 1326 δοῦλης θανούσης, εὐμαροῦς χειρώματος. Very different is the implication in Eur. Med. 1374

MH. στήγει· πικρὰν δὲ βάξιν ἐχθαίρω σέθεν.

IA. καὶ μὴν ἐγὼ σὴν ῥάδιον δ' ἀπαλλαγαί.

311. ἐγώ, "how does all this bear upon what you expect from me?"

313. νέον, i.e. "dangerous", a sense implied in the sudden and unknown risk. Cf. inf. 691 ἀπροσδοκίους τοῦσδε καὶ νέους λόγους. The comparative is more frequent in this sense. Hdt. VIII. 21 ἦν τι καταλαμβάνη νεώτερον (gravius) τὸν στρατόν.

314. ξυμμάχων, sc. τῶν ἐαυτῆς, "those who fight on her side". Cf. inf. 370, Choeph. 497 &c.

315. εἴπερ γε κ.τ.λ. i.e. ἀληθῆ ὅν ἦν ταῦτα, εἰ κοινωνὸς ἦ. The κοινὸς ἦν of M is generally altered to κοινωνὸς ἦν: "yes, if she (Justice) had been a sharer in the matter from the first". Paley indeed renders "if she took part...i.e. if the wrong has been wholly on one side".

ΧΟ. αἰδοῦ σὺ πρύμναν πόλεος ᾧδ' ἑστεμμένην.

ΒΑ. πέφρικα λεύσων τάσδ' ἔδρας κατασκίους. (345)

ΧΟ. βαρὺς γε μὲν τοι Ζηνὸς ἱκεσίου κότος.

Παλαίχθονος τέκος, σὺ δ' εὖ κλυθί μου στρ. α'.

πρόφρονι καρδίᾳ, Πελασγῶν ἄναξ. 320

ἴδε με τὰν ἱκέτιν φυγάδα περιδρομον

λυκοδιώκτον ὡς (350)

δάμαλιν ἄμ πέτραις

ἀλιβάτοις ἔν' ἀλκ-

ᾧ πίσυνος μέμν-

325

κε φράζουσα βοτῆρι μόχθους.

316 πόλεως...ἑστεμμένη M, corr. Turnebus.

corr. Robortellus (nisi quod τὰς δ' dedit).

317 πέφρικα λεύσων τὰς δέδρας M,

319 In M exstat παλαίχθονος

τόκος (in τέκος a sec. man. correctum) κλυθί μου, et in antist. ἴδοιτο δῆτα τὰν ἄνατον.

Quamquam fieri potuit ut illud τὰν e dittographia δηΤΑ(ΤΑΝ)ΑΝατον ortum sit,

assentior potius Dobraeo ΤΑΝΔ restituenti. Supplendum ergo aliquid in hoc versu.

Id dat Wellauer. Praetuli σὺ δ' εὖ.

321 μέγαν M, corr. Stephanus. με σὺν

Scaliger. ἱκέτιν in M secundae manus est; prius fuerat ἱκέτην. πρόδρομον haud

bene Heimsoeth. 322 λευκοδιώκτον M, corr. Hermann, ante quem λευκοστικτον

a Robortello recipiebant. 323 ἀμπέτραις ἡλιβάτοισιν M, corr. Valckenaer.

ᾧ ἔν πέτραις ἡλιβάτοισιν Butler.

326 Versiculum venustum delent nonnulli

But εἴπερ γε...ἦν could only mean "yes, since she was..." or else "yes, if she had been" (a denied case). Neither of these is satisfactory. It is clear that Justice must have been somewhere concerned in the matter, on one side or the other. If the third person were sound, we should rather read κοινός τις ἦν i.e. "true, if one had been concerned in it from the first (which I was not)". The mss. give ἑστεμμένη wrongly in the next line for -ην. A transposition of the ν emends both lines. The Scholiast took ἦν to be first person, συνέπρασσον (ἀν?) ὑμῖν, εἰ ἀρχὴν προφάσεως εἶχον.

316. πρύμναν πόλεος, i.e. that part of the ship of the state in which the places of honour are situated. Hermann explains "gubernatores urbis deos dicit ramis supplicum ornatos". The metaphor is a favourite with Aeschylus, but it seems better to understand it here of the honour to the gods than of government

by the gods. Cf. inf. 957. πρύμνα πόλεος in the latter sense would rather be the πολιτισσοῦχοι ἔδραι in the city, not the πάγος of the ἀγῶνιοι θεοί. For the nautical metaphor itself cf. Eum. 16. χώρας πρυμνήτης ἀναξ and 765. S. c. T. 2 and 761 δ καὶ περὶ πρύμναν πόλεως καχλάζει.

319. The words σὺ δ' εὖ have been added here as necessary to the metre and very likely to have fallen out between τέκος and κλυθί. It is unnecessary to illustrate the use of σὺ δ' after the proper name in the vocative.

321. περίδρομον. A very picturesque touch is destroyed by Heimsoeth's πρόδρομον. "Running forward in hot haste" gives no such image as "running (helplessly) to and fro"—not knowing which way to turn from the wolf-like sons of Aegyptus. S. c. T. 211 ἀλλ' ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρχαῖα βρέτη is plainly very different.

- BA. ὁρῶ κλάδοισι νεοδρόποις κατὰ σκιον
 νεύονθ' ὄμιλον τῶνδ' ἀγωνίων θεῶν. (355)
 εἷη δ' ἄνατον πρᾶγμα τοῦτ' ἀστοξένων,
 μῆδ' ἐξ ἀέλπτων κἀπρομηθήτων ποθὲν 330
 νεῖκος γένηται· τῶν γὰρ οὐ δεῖται πόλις.
- XO. ἴδοιτο δῆτα τάνδ' ἄνατον φυγὰν ἀντ. α'.
 ἱκεσία Θέμις Διὸς Κλαρίου. (360)

cum Bothio. 328 νέονθ' M, corr. Bamberger. ναῖονθ', πρέπονθ', Hermann, dum ad alia festinat. ναύονθ' (ex Hesychio: ναύω=ικετεύω) Wecklein. 329 Fortasse legendum ἀστοῖς ξυνόν (cf. νόσφ ξυνεῖναι et νόσος ξυνούσα). 330 κἀπρομηθεύτων Stanley. κἀπροθυμήτων Turnebus. πόλει M. ποθὲν dedi. 332 δῆτα τῶν ἄνατον M (v. ad vers. 319). δῆτ' ἄνατον Porson et plerique. ἴδοι δῆτα τάνδ'

328. νέονθ'. This conjecture was previously made by Bamberger, and has been accepted by Paley, but in another sense, viz. "I see the company of (*i.e.* under the protection of) these gods of contest, shaded with boughs, with heads bent low to the earth". It is, however, difficult to believe that ὄμιλος τῶνδ' ἀγ. θεῶν could mean anything but "the company of ἀγῶνιοι θεοί here assembled". Nor is νεύονθ' equivalent to νεόνονθ' ἐς πέδον κᾶρα (Soph. Ant. 270). It is much more poetical to regard νέονονθ' as referring to the gods themselves who, being decked with boughs, seem to *nod assent* with the motion of those boughs. νεύονθ'=ἐπινεύονθ', cf. Soph. Phil. 484 νεύσον, τέκνον, πείσθητι. The boughs themselves νεύουσι as the στάχυες of Hes. Opp. 671, and the λόφος of Il. III. 337. And as a field νεύει σταχύεσσι, and a helmet νεύει λόφῳ, so the gods νεύουσι κλάδοισι.

329. ἀστοξένων, a word variously explained. Hesychius gives ἀστοξένοι: οἱ γένει μὲν προσήκοντες, ἐπὶ δὲ τῆς ἀλλοδαπῆς γεγόνητες· οἱ δὲ τοὺς ξένους μὲν ὄντας ἐπὶ τιμῇ δὲ ἀστούς γενομένους. Photius has ὁ ἐκ προγόνων μὲν αὐτῶν αὐτὸς δὲ ξένος καὶ ἀνανεώσεως δεόμενος. Pollux says ἀστοξένος δὲ κατὰ μὲν τινας ὁ αὐτὸς (ἐναντίος Weil) τῷ ἰδιοξένῳ, κατὰ δὲ τινας ὁ γένει μὲν ξένος, τιμῇ δὲ ἀστός. ἐνίοις δὲ δοκεῖ ὁ φύσει μὲν ἀστός, δόξῃ δὲ ξένος, ὡς

Δαναὸς Ἀργείοις, ἀπὸ Ἰοῦς τῆς Ἀργείας ἔχων τὸ γένος. Our Scholiast here τῶν νῦν μὲν ξένων, πρῶην δὲ συνημμένων τῇ πόλει. The meaning of the line is εἷη δὲ τοῦτο τὸ πρᾶγμα ὑμῶν τῶν ἡμετέρων ἀστοξένων ἄνατον τῇ πόλει.

πρᾶγμα=causa, cf. on v. 207.

330. The MS. πόλει is intolerable with πόλις to follow. For ποθὲν cf. Pers. 354 φανεῖς ἀλάστωρ ἢ κακὸς δαίμων ποθὲν. In Ag. 1287 sq. πόλιν occurs at the end of each of two consecutive lines, but πάλιν is almost a certain correction of the second. For the mood γένηται v. Goodwin Moods and Tenses § 86. Cf. Ag. 131, 341.

332. MSS. have δῆτα τάν. Dobree felt the want of τάνδ', but is too bold in omitting δῆτα. ἄνατον is proleptic.

333. ἱκεσία Θέμις. Just as Zeus is ἱκέσιος, ἐρκείος, κτήσιος &c. according to the attribute specially sought in the invocation; so the personified Θέμις, his daughter, has different avatars, *e.g.* Ὀρκία Eur. Med. 209. Here she is Θέμις viewed in relation to the "rights" of suppliants.

Διὸς Κλαρίου. The Scholiast rightly explains τοῦ πάντα πᾶσι κληροῦντος καὶ κραίνοντος. Pausanias VIII. 53 says τὸ δὲ χωρίον τὸ ὑψηλόν, ἐφ' οὗ καὶ οἱ βωμοὶ Τεγεάταις εἰσὶν οἱ πολλοί, καλεῖται μὲν Διὸς Κλαρίου, δῆλα δὲ ὡς ἐγένετο ἢ ἐπὶ κλησις τῷ θεῷ τοῦ κλήρου τῶν

σὺ δὲ παρ' ὀψιγόνου μάθε γεραῖά φρονῶν·
 ποτιτρόπαιον αἰδ-
 ὄμενος <ἀν τελοῖς>
 οἷαπέρ <ἐστ' ἄρισθ'>
 ἱροδόκοις <ἔδραι-
 σι> θυλήματ' ἀπ' ἀνδρὸς ἀγνοῦ.

335

BA. οὔτοι κάθησθε δωμάτων ἐφέστιοι
 ἐμῶν· τὸ κοινὸν δ' εἰ μιáινεται πόλις,

(365) 340

Paley. 334 γεραφρόνων M. γεραϊόφρων Burges, Heimsoeth. γεραρά φρονῶν Marckscheffel. Alii alia. Id γεραῖά, quod dedi, secundam syll. correptam habet: vide adnot. ad v. 360. 335 sqq. Perierunt verba aliquot. In M exstat αἰδόμενος οὐνπερ ἱεροδόκα θεῶν λήματ'. Pro eo ac potui ommissa supplēvi. ΟΥΝ-ΠΕΡ ex ΟΙΑΠΕΡ, θεῶν λήματ' per θεοῦ λήματ' e ΘΥΛΗματ', facta sunt. Cetera sententia postulat. Scribit Hermann οὐ πeneῖ <καλλιπτόμου τύχας>· ἱεροδόκα <πέλει> λήματ'. ἱροδόκ' ἐστι θεῶν λήματ' (λήμαθ' opinor) ὅταν μόλη θύματ' Heimsoeth, quod nemo poeta scribere potuit. ἱροδόκοις <βωμοῖς ὅσι' εἰ γένοιτο> θεῶν λήματ' Paley. λήματ' dederat Turnebus. λαγματ' ex Hesychio Wecklein. 341 ἐμὸν M, corr. sec. man. 342 ἐκπνοεῖν M, corr. Turnebus. 343 παρά-

παίδων ἔνεκα τῶν Ἀρκάδος. But Zeus was Κλάριος in general before being κλάριος on a particular occasion of the kind stated.

Θέμις seems to have been particularly connected with Zeus as Ζεὺς Ξένιος, cf. Pind. N. XI. 9 ξενίου Διὸς...Θέμις. Ol. VIII. 21 ἔνθα σῶτειρα Διὸς ξενίου πάρεδρος ἀσκέεται Θέμις. But here ξενίου is implied in ἱκεσία and the context, while Κλάριον is important: "May Themis, who guards the suppliant, see that all goes well,—and Themis is the daughter of all-appor-tioning Zeus, so that she has power to work her will".

334. Cf. Cho. 171 πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω;

336 sqq. The restoration of these lines must be speculative. That offered in the text offers a fair sense and accounts in some respects for the losses.

The Scholiast notes οὐ πτωχεύσεις as an explanation of something which he either found or thought he found (probably in λήμματα), and Hermann's οὐ πeneῖ (for οὐνπερ) is supposed to give this sense. πενοῦμαι is, however, a questionable form

of future from πένομαι. Nor is it easy to conceive how οὐ πτωχεύσεις can be fitted into the passage. Next, to speak of the gods as having ἱεροδόκα λήματα seems in doubtful taste, being too suggestive of the δωροδόκον λήμα among men. It is true that in S. c. T. 700 we are told μελανάγρις οὐκ εἰσι δόμους Ἐρινός, ὅταν ἐκ χειρῶν θεοῖ θυσίαν δέχωνται, but this is equivalent to saying that the gods can be appeased by sacrifices, not that they lust after them. Compounds in -δόκος e.g. θυοδόκος, μηλοδόκος &c. are in a religious connection generally used of places, not persons. The archetype must have been much injured at this point, or else in (e.g.) ΟΙΑΠΕΡεσταρσιθιΡΟδοκοῖς the eye of a copyist may have passed from P to P, and in (e.g.) ANTEΛΟIC after ΑΙΔο-μενοC general similarity may have caused the omission of ἀν τελοῖς. See critical note.

340. ἐφέστιοι, cf. v. 282. Pind. Fr. 49 καθῆσθαι παρ' ἐστία. Thuc. I. 136 ἐπὶ τὴν ἐστίαν καθίξεσθαι. The hearth was sacred to the household gods and hence was a sanctuary and a ὄρκος.

ξυνῇ μελέσθω λαὸς ἐκπονεῖν ἄκη.
ἐγὰρ δ' ἂν οὐ κραίνοιμ' ὑπόσχεσιν πάρος
ἄστοις ἅπασι τῶνδε κοινῶσαι πέρι.

ΧΟ. σύ τοι πόλις, σὺ δὲ τὸ δάμιον· στρ. β'. (370) 345
πρύτανις ἄκριτος ὦν
κρατύνεις βωμόν, ἐστίαν χθονός,

κρος M, corr. Sophianus. 344 ἀστῶν δὲ πᾶσι τοῖσδε κοινῶσας πέρι M. Sequor
Marckscheffellium. ἀστοῖς δὲ πᾶσι τῶνδε κοινῶσας Scaliger et plerique. ἡ πᾶσι
γ' ἀστοῖς Schuetz. 345 δῆμιον M. 347 βωμόν ἐστίας χ. Stanley.

341. ἱμῶν, in the emphatic place.
“You are at the hearth of the nation, not
at that of my house in particular”.

τὸ κοινόν, adverbial. See v. 228.

μιαίνεται “is incurring an ἄγος”. So
μῆλα inf. 451. Not μανθήσεται, but
the ἄγος is already coming, if it comes at
all.

343. πάρος, with infinitive several
times in Homer, e.g. Il. XVIII. 245 πάρος
δόρποιο μέδεσθαι (elsewhere always with
aorist).

345. πόλις.. δάμιον. Answering to
πόλις and τὸ κοινόν, and repeating the
argument in v. 340.

τὸ δάμιον almost = ὁ δῆμος, cf. inf. 678
τὸ δάμιον, τὸ πόλιν κρατύνει.

To represent any autocratic powers of
the king in a favourable light to the
sensitive Athenian democracy, especially
in the time of Aeschylus, when popular
rights were being discussed and extended
after recent experiences of τύραννοι, was
a delicate matter. There are frequent
references to democratic jealousy in this
play, cf. inf. 373, 463, 678. These would
be less prominent in later plays, when
tyrannophobia had abated.

The Chorus allude rather to the *responsibilities* of the king. They do not urge
him to act boldly and autocratically, but
to remember that, inasmuch as he is an
autocrat, the guilt of the common pollu-
tion will fall on himself.

346. πρύτανις, in the general sense of
chief or lord (cf. προ-, πρόμος, πρυλές =
πρόμαχος). Prom. V. 169 μακάρων πρύ-

τανις. Eur. Tro. 1288 Κρόνιε Φρυγίων
πρύτανι. Pind. P. II. 106 (of Hiero)
πρύτανι κύριε πολλῶν μὲν εὐστεφάνων
ἀγνῶν καὶ στρατοῦ.

ἄκριτος. ἀνυπεύθυνος Schol., i.e. with
the technical allusion to εἶθυναί.

347. βωμόν, ἐστίαν χθονός, referring
to v. 340. Cf. Aristot. Pol. VI. 8. 20
ἐχομένη δὲ ταύτης ἡ πρὸς τὰς θυσίας ἀφω-
ρισμένη (sc. ἀρχή) τὰς κοινὰς πάσας, ὅσας
μὴ τοῖς ἱερεῦσιν ἀποδίδωσιν ὁ νόμος, ἀλλ'
ἀπὸ τῆς κοινῆς ἐστίας ἔχουσι τὴν τιμὴν.
καλοῦσι δ' οἱ μὲν ἀρχοντας, οἱ δὲ βασι-
λεῖς, οἱ δὲ πρυτάνεις. Appian Pun. 84
ἡ πολιτικὴ ἐστία. Of heroic kingship it
would be well to read what Aristotle says
Pol. III. 14 ἡ περὶ τοὺς ἡρώϊκους χρόνους—
αὕτη δ' ἦν ἐκόντων μὲν, ἐπὶ τισι δ' ὠριμέ-
νοις. στρατηγὸς γὰρ ἦν καὶ δικαστὴς ὁ
βασιλεὺς, καὶ τῶν πρὸς τοὺς θεοὺς κύ-
ριος. Later most of these powers were
stripped away and θυσίαι κατελείφθησαν
τοῖς βασιλεῦσι μόνον. Cf. the functions of
the ἀρχων βασιλεὺς.

Paley supposes a reference to the κοινὴ
ἐστία, which was the public fire of the
πρυτανεῖον.

In Polybius indeed the term occurs of
the public table, and so in one of Keil's
Inscriptions (IV. b. 26) καλέσαι τινὰς ἐπὶ
ξένια εἰς πρυτανεῖον εἰς τὴν κοινὴν ἐστίαν.
But here the allusion is more general:
“You are the king: in matters of religion
you represent the state: the common
altars (of which this is one) are the hearth
of the state, and in a sense therefore they
are your hearth”.

μονοψήφοισι νέμασιν σέθεν,
 μονοσκήπτροισι δ' ἐν θρόνοις χρέος
 πᾶν ἐπικραίνεις· ἄγος φυλάσσου.

(375) 350

BA. ἄγος μὲν εἴη τοῖς ἐμοῖς παλιγκότοις,
 ὑμῖν δ' ἀρήγειν οὐκ ἔχω βλάβης ἄτερ·
 οὐδ' αὖ τόδ' εὐφρον, τάσδ' ἀτιμάσαι λιτάς·
 ἀμυχανῶ δὲ καὶ φόβος μ' ἔχει φρένας
 δρᾶσαι τε μὴ δρᾶσαι τε καὶ τύχην ἑᾶν.

(380) 355

XO. τὸν ὑψόθεν σκοπὸν ἐπισκόπει
 φύλακα πολυπόνων
 βροτῶν, οἳ τοῖς πέλας προσήμενοι
 δίκας οὐ τυγχάνουσιν ἐννόμου.

ἀντ. β'.

348 νέμασι M, corr. Pauw. 349 χρόνοις satis frequenti errore M. θρόνοις Sophianus. 350 ἄλγος M, corr. Robortellus. 351 "Fortasse ἐμοί" Paley. 355 μηδράσητε M, corr. Robortellus. ἐλεῖν M et omnes editt. ἐᾶν pro ἐλεῖν reposui. 356 ἐπισκοπεῖ M, corr. Robortellus. ἐπίστασαι Paley. 358 τοὺς

351. ἄγος μὲν εἴη. Cf. Prom. V. 972 χλιδῶ; χλιδῶντας ὥδε τοὺς ἐμοὺς ἐγὼ | ἐχθροὺς ἰδοίμι.

παλιγκότοις, like most adjectives of hostility and the contrary (δυσμενής, ἐχθρός, φίλος &c.), passes naturally into a noun. Cf. S. c. T. 417 τὸν ἀμὸν ἀντίπαλον. In Pind. N. IV. 96 παλιγκότοις is virtually a noun, though without article or pronoun.

355. δρᾶσαι τε μὴ δρᾶσαι τε. Oberdick compares Eur. I. A. 56 δοῦναι τε μὴ δοῦναι τε τῆς τύχης ὅπως ἄψαιτ' ἄριστα.

ἑᾶν. MSS. give ἐλεῖν, which the Scholiast explains by καὶ τοῦ συμφέροντος ἐπιτυχεῖν. Paley says "fortunam prehendere" or "occasione uti". But there is no notion here of seizing an opportunity. The meaning is "to take what comes"; but ἐλεῖν is too strong for δέχεσθαι. τύχην αἰρεῖν should mean (a) "to grasp occasion", (b) "to get fortune into one's power". Since both of these are away from the matter, we may turn for correction to Eur. I. T. 489 τὴν τύχην δ' ἐᾶν χρεῶν. There are not three possibilities, but only two alternatives. We must therefore join δρᾶσαι τε ("either to act"),

μηδράσαι τε καὶ τύχην ἑᾶν ("or not to act and so let fortune take her course"). τύχην = "destiny" (v. Jebb on Soph. O. T. 977).

356. ἐπισκόπει is not elsewhere used in the sense εὐλαβοῦ, or ἐπιστρέφου. Yet in a similar connection, cf. 625, occurs Δίων ἐπιδόμενοι κότον, where it would be too much license to attempt ἐπαιδούμενοι.

σκοπός again is commonly used of a tutelary god; but the meaning of "jealous overseer" is to be found in Soph. Aj. 945 οἳ νῶν ἐφεστᾶσι σκοποί. While therefore it would be easy to read σκόπει ἐπίσκοπον, there is no positive need of change.

358. τοῖς πέλας, i.e. ταῖς τῶν πέλας ἐστίαῖς. Cf. Soph. O. T. 15 προσήμεθα βωμοῖσι τοῖς σοῖς.

359. οὐ τυγχάνουσιν. The negative coalesces with the verb, otherwise μὴ would be the proper particle, since οὐ = ὅσοι, εἰ τινες. So with infinitive, Soph. O. C. 1203 οὐδ' αὐτὸν μὲν εἶ | πᾶσχειν (sc. καλὸν ἐστί), παθόντα δ' οὐκ ἐπίστασθαι τίνειν. οὐ τυγχάνειν = ἀμαρτάνειν as οὐκ ἐᾶν = κωλύειν.

μένει τοι Ζηνὸς ἱκταίου κότος
δυσπαράθελκτος παθόντος οἴκτοις.

(385) 360

BA. εἴ τοι κρατοῦσι παῖδες Αἰγύπτου σέθεν
νόμῳ πόλεως, φάσκοντες ἐγγύτατα γένους

πέλας προσιγμένοι Tournier. 360 ἱκτίου Dindorf. ἱκτέου Lindau. Vide infra.
361 ὦ δυσπαράθελκτος M, et in marg. δυσπαρθενήτας a sec. man. δυσπαρθενή-
τοις cod. Par. Nullius pretii sunt haec, quoniam inter κ et η nullum paene discrimen
est in minusculis. Idem quod ego Schuetz. τοῖς ἀπαρθέλκτοις C. G. Haupt. ὦδ'
ἀπαρθέλκτοις Marckscheffel. δυσπαράθελκτον Kruse. δυσπαράθελκτους παρόντας
οἴκτοις Karsen. 363 ἀγχιστοι H. Wolf. 364 τίσδ' M, corr. Victorius.

360. ἱκταίου. The second syllable is short, as sometimes in δελαιος, παλαιός, γεραῖος. So perhaps ἐρμαῖαν in Eum. 947. Pind. Ol. XIII. 81 Γαῖαόχῳ. Soph. O. C. 117 ὅρα. τίς ἄρ' ἦν; ποῦ ναίει; answers to ἐν ἁλαῶν ὀμμάτων.

361. This verse has given much trouble. The Scholiast's note τοῖς θρήνοις τῶν πασχόντων συμμαχεῖ ὁ τοῦ Διὸς χόλος helps little, only proving that he read παθόντος οἴκτοις, but leaving δυσπαράθελκτοις in uncertainty. δυσπαράθελκτος is more probable as applied to the anger of Zeus than to the unrelenting of the wrongdoer; i.e. "incapable of being appeased" in the sense "mindful of vengeance", is more likely than "who refused to be softened" in the sense "mercilessly refusing suppliants". Cf. Prom. V. 34 Διὸς γὰρ δυσπαράλτητοι φρένες, *ibid.* 200 κέαρ ἀπαράμυθον ἔχει Κρόνου παῖς. The nominative is therefore the most natural correction. Pausanias VIII. 25 (quoted by Paley) speaks of the ἄγος of rejected suppliants as μῆνιμα ἀπαράλτητον. The order is κότος μένει δυσπαράθελκτος οἴκτοις ("unappeased by the wailings") παθόντος ("of the punished one"). παθόντος, not πάσχοντος, because the wrath of Zeus is conceived as continuing even *after* immediate vengeance *has* been taken on the sinner: it abides for generations.

The anger of Zeus ἱκέσιος inf. 411, 457, 625. Soph. Trach. 1239. Eur. Hec. 345.

363. νόμῳ πόλεως φ. ἐγ. γ., with an

allusion to the Athenian law concerning ἐπικληροί. Aeschylus sees the difficulty which will present itself to an Athenian audience. No plea of legal right is set up by the Danaids. In speaking of "right", "propriety" and "piety", they refer only to the lust and violence of their cousins. The king touches the weak spot. "But what if they have the right of ἀγχιστεία?" To this the Danaids make no pertinent reply, or, if it is pertinent, it is to the effect "we care not what the *law* is, we know that we have *justice* on our side". It is quite possible that Aeschylus himself urges *abstract* justice in certain cases as opposed to *legal* justice; but it is better to regard Aeschylus as putting in the mouth of his characters the strongest arguments from their point of view.

ἐγγύτατα γένους, a phrase from the language of law. Cf. Isaeus 10. 5 προσ-
ῆκον δ' αὐτῇ μετὰ τῶν χρημάτων τῷ ἐγγύτατα γένους συνοικεῖν. The passage Ar. Av. 1648—1666 should be compared, where the actual words of a law of Solon are given τοῖς ἐγγύτατα γένους μετεῖναι τῶν χρημάτων. The phrase also occurs as ἐγγύτατα τῷ γένει, ἐγγυτάτῳ γένει τιός, κατὰ γένος ἐγγύτατα, ἐγγυτάτῳ γένους τινί, and also ἐγγυτάτῳ γένει τινί (which Paley should not have followed Stallbaum in denying, v. Dem. p. 1051, 1059, 1076 &c.). γένους is partitive like ἐνταῦθα γῆς, πόρῳ σοφίας, &c. φάσκοντες, the proper word of a *claim*, "maintaining", Ar. Av. 1658 ἀνθέξεται

εἶναι, τίς ἂν τοῖσδ' ἀντιωθῆναι θέλοι;
 δεῖ τοί σε φεύγειν κατὰ νόμους τοὺς οἰκοθεν, (390) 365
 ὥς οὐκ ἔχουσι κῦρος οὐδὲν ἀμφί σου.

ΧΟ. μή τί ποτ' οὖν γενοίμαν ὑποχείριος στρ. γ'.
 κράτεσιν ἀρσένων ὑπαστρον δέ τοι

θέλει M, superscripto αι. 365 σ' ἐλέγχειν Wecklein, σ' ἐφευρεῖν Hartung, σε φαίνειν Canter. Mirum est quam hebetatum videatur in hoc criticorum acumen. 366 ἔχουσιν M, et ἀμφί σου, quod servant adhuc omnes. 367 ὑποχείριος M, corr. Robortellus. De μήποτε νυν cogitat Paley. 368 κάρτεσιν Heimsoeth: sed in hoc genere vix confirmari potest primo in loco syll. brevem longae

σου τῶν πατρώων χρημάτων | φάσκων ἀδελ-
 φὸς αὐτὸς εἶναι γνήσιος.

364. τοῖσδ', sc. τοῖς δικαιώμασι.

365. φεύγειν...ὥς, "you must base your defence on the ground that" (= *defendere* with acc. and infin.), i.e. φεύγουσαν (ἀπολογεῖσθαι) ὥς, or better δεῖ σε φεύγειν κατὰ νόμους τ. οἰ. (ἀπολογουμένην) ὥς..., in which case the words ὥς ἔχουσι κ.τ.λ. are exegetical: "you must submit to be tried according to your national laws (i.e. your defence must be), that (according to those laws) they have no authority over you". Paley well compares Xen. Hell. I. 3. 19, ὑπαγόμενος θανάτου ἀπέφυγεν ὅτι οὐ προδοίῃ τὴν πόλιν.

οἰκοθεν, more subtle Greek than αἰκοι: "the laws you must quote or draw from Egypt". Cf. Eur. Phoen. 294 τὸν οἰκοθεν νόμον σέβουσα. Med. 506 τοῖς μὲν οἰκοθεν φίλοις ἐχθρὰ κατέστηχ' (i.e. the friends who in thought have to be brought from home).

366. κῦρος, *potestatem*: "legal power", cf. κύριον, ἄκυρον ποιεῖσθαι. There is a reference to the power of a husband as κύριος of a wife, or of a guardian as κύριος of a ward; power like the Roman *patria potestas*. The κύριος was the legal representative of one not qualified to appear in public transactions for himself. In the case of women the κύριοι were the nearest male relatives.

367. οὖν, impatiently, seeing their case here is weak: "well, all we have to

say is...". So in the formulae ἀλλ' οὖν...γε and δ' οὖν.

368 sqq. The ms. reading ὑπαστρον δέ τοι μῆχαρ...φυγαί is not translatable, whether we correct to φυγὰν or φυγῆ. Wellauer, reading the latter, renders "*remedium decerno, quod astris metior, fugiens nuptias exosas*", and so Paley "I choose a star-guided remedy &c.". But can any more far-fetched or clumsy expression be imagined than ὑπαστρον μῆχαρ in such a sense, even if further defined by φυγῆ? Even the artificial combinations of the later epic poets, e.g. πῶψ δενδρήντι "love for trees" (v. Rutherford, Babrius Introd. p. lxii, note), are better than this. Reading φυγὰν, it might perhaps be just possible to construe ὑπαστρον δέ τοι φυγὰν ὀρίζομαι μῆχαρ: "I mark out for myself flight beneath the stars as a remedy &c.". But the order is decidedly against this. The Scholiast explains τὴν δέ τοῦ γάμου μηχανὴν ὀροῦμαι τοῖς ἀστροῖς ἀντὶ τοῦ μηχανήσομαι φεύγειν δι' ὁδοῦ μακρὰς τὸν γάμον· οἱ γὰρ μακρὰν ὁδὸν φεύγοντες δι' ἀστρον σημαίνεσθαι ἔλεγον (ἐλέγοντο, Weil). Similarly Hesychius ἀστροῖς σημειοῦσθαι· μακρὰν ὁδὸν καὶ ἐρήμην βαδίζειν· ἡ δὲ μεταφορά ἀπὸ τῶν πλεόντων. Commentators quote Soph. O. T. 795 τὴν Κορινθίαν | ἀστροῖς τὸ λοιπὸν ἐκμετρούμενος χθόνα | ἐφευγον. Lucian Icarom. init. &c. These quotations are in point only so far as they refer to the length of a journey. Such expressions arose either from long jour-

μῆκος ὀρίζομαι γάμου ὑπέρφρονος
φυγᾶ· ξύμμαχον δ' ἐλόμενος Δίκαν
κρίνε σέβας τὸ πρὸς θεῶν.

(395) 370

BA. οὐκ εὐκριτον τὸ κρίμα· μὴ 'μ' αἰροῦ κριτήν.
εἶπον δὲ καὶ πρίν, οὐκ ἄνευ δῆμον τάδε
πράξαιμ' ἄν, οὐδέ περ κρατῶν, καὶ μήποτε

respondere non posse. ὑπ' ἄστρον C. G. Haupt. ὑπάστρον Stanley. 369 μῆχαρ
M. μῆκος scripsi. Mox δὺσφρονος M. ἐπιφθόνον Heimsoeth. Ordinem mutat
Weil, γάμου δὺσφρονος μῆχαρ ὀρίζομαι scribens, et in antistropha δίκαν μὲν κακοῖς
αἴσια δ' ἐννόμοις. 370 φυγαῖ M. φυγὰν Heath, Weil. φυγᾶ verum est.
372 μὴ μ' M. Scripsi μὴ 'μ': vide adnot. 374 μὴ καὶ ποτε Canter. κοῦ μὴ

neys over desert or sea, where the stars were the only guide, or else from long journeys generally, when a straight course was kept by help of the heavenly bodies, as opposed to short journeys where the roads or well-known landmarks served as guides. But ὑπαστρος φυγῇ can scarcely mean more than "flight beneath the stars", and even if it could mean "fuga quam astris metior et dirigo", yet ὑπαστρον μῆχαρ is in no way tolerable. Because the flight is a μῆχαρ, that μῆχαρ cannot therefore itself be called ὑπαστρον. Paley supposes a confusion of ὀρίζ. φυγῇν ἄστροις and ὀρίζ. μῆχαρ γάμου τὸ φεθγεῖν ὑπ' ἄστροις.

It is more satisfactory to emend μῆχαρ through μῆχος to μῆκος. In Ag. 2 the MSS. give μῆκος, which Stanley and Valckenaer emend to μῆχος. As οὐράνιον μῆκος="length as great as the height of heaven", so ὑπαστρον μῆκος="in length as far as the canopy of heaven stretches". The notion of *guiding* a long journey by the stars is as prominent as with the text generally read. Construe ὀρίζ. ("I mark out as the limit") φυγᾶ ὑπέρφ. γάμ. ("to my flight from...") ὑπαστρον μῆκος ("no less a distance than all the distance beneath the stars").

371. κρίνε σέβας τὸ πρὸς θεῶν. κρίνε, not exactly=πρόκρινε, "prefer", though approximating to it. Rather it="decide on". There are two ways of construing, (a) σέβας cog. acc.=κρίνε κρίσιν εὐσεβῆ,

(b) κρίνε="choose", cf. Eum. 487 κρίνασα δ' ἄστων τῶν ἐμῶν τὰ βέλτατα. Ag. 471 κρίνω δ' ἄφθονον ὄλβον.

πρὸς=coram. Cf. Thuc. 1. 71 ἀδικον οὐδὲν οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων, or less well "on the side of", Cho. 704 πρὸς δυσσεβείας, Soph. El. 1211 πρὸς δίκης "agreeable to justice".

372. μὴ 'μ' αἰροῦ κριτήν. Paley (with μὴ μ') says the emphasis is on κριτήν, "i.e. choose me as προστάτης if you like, but not as κριτής". This is impossible, since the decision must come before the act of championship. The king does *not* wish them to choose him as προστάτης; he wants to wash his hands of the matter. The emphasis is on the pronoun: "my people may judge, *I* will not". For the elision of the emphatic pronoun, cf. Soph. O. T. 64 ἢ δ' ἐμὴ ψυχὴ πόλιν τε κάμει καὶ σ' ὁμοῦ στένει. Eur. Hipp. 323 ἔα μ' ἀμαρτεῖν· οὐ γὰρ ἐς σ' ἀμαρτάνω. Soph. O. C. 800 πότῃ νομίζεις δυστυχεῖν ἐμ' ἐς τὰ σά, | ἢ σ' εἰς τὰ σαντοῦ; and for both elision and prodelision Soph. Phil. 347 τὰ πέργαμ' ἄλλον ἢ 'μ' ἐλεῖν.

374. καὶ μήποτε. The construction is οὐ πράξαιμ' -ἄν-καὶ-μήποτε i.e. οὐ πράξαιμ' ἄν καὶ οὐ μήποτε. Wordsworth gave κοῦ μήποτε. But the power of οὐ runs through the conjunction as it does in e.g. Eur. Bacch. 343 οὐ μὴ-προσολοίσεις-χεῖρα-βακχεύσεις-δ' ἰών; The changes μὴ

εἶπῃ λεώς, εἴ πού τι κάλλοιον τίχοι·
ἐπήλυδας τιμῶν ἀπώλεσας πόλιν.

(400) 375

ΧΟ. ἀμφοτέρους ὁμαίμων τάδ' ἐπισκοπεῖ
Ζεὺς ἑτερορρεπής, νέμων εἰκότως,

ἀντ. γ'.

ποτε Wordsworth. 375 εἴ πού τι καὶ μὴ τοῖον τυγχῇ M. κάλλοιον dedi. εἴ πού τι μὴ τοῖον τύχῃ Turnebus, quod vulgo recipiunt, nisi quod τύχοι reposuit Porson. Sed unde illud καί? τι κάμπαλιν Bamberger. τι θάτερον Wecklein (mallem χάτερον). τι μὴ λῶσιν Schneidewin. 376 ἐπήλυδας M. 377 ἀμφοτέροις Schuetz. ἀμφοτέρων Stanley. ἀμφοτέρωσ' ὁμοίων Heimsoeth. ἀμφοτέρωσ' ὁ δαίμων Hartung.

καὶ ποτε, ὡς μήποτε would not be paleographically difficult if required.

Wellauer and others make μὴ εἶπῃ = μὴ εἰποι "numquam dicat", and Paley supposes a reference to II. xxii. 106,

μήποτε τις εἰπῇσι κακώτερος ἄλλος ἐμεῖο,
"Ἐκτωρ ἦφι βίηφι πιθήσας ὤλεσε λαόν."
(Cf. γέννηται v. 330.) The more usual οὐ μὴ εἶπῃ "numquam dicet" is stronger.

375. κάλλοιον. In the MS. reading καὶ μὴ τοῖον most editors assume that καὶ is an accidental insertion. For the use of the remaining μὴ τοῖον (= μὴ ἀγαθόν, cf. ἕτερον), Hesychius is quoted: τοῖον· οὕτως ἀγαθόν. The word does not appear to be so used elsewhere, but would be sufficiently established by analogous uses, e.g. Thuc. vii. 14 ἦν τι ὑμῖν ἀπ' αὐτῶν μὴ ὁμοῖον ἐκβῆ. Yet μὴ is quite as likely to be an insertion as καὶ, and indeed the deprecating tone of the king, with his πού and optative τύχοι (which appears to be correct), is much in favour of καί: "if something should go so far as to turn out badly". With καὶ there must be supplied from μὴ τοῖον a word which is the opposite of τοῖον or ὁμοῖον. ἄλλος = κακός, and also ἕτερος frequently, e.g. Soph. Phil. 503 παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα, and (especially) Dem. 597. 3 ἀγαθὰ ἢ θάτερα, ἵνα μὴδὲν εἰπω φλαῦρον. χᾶτερον might therefore be suggested, but is an unlikely source of the corruption. With καὶ ἄλλοιον, cf. Hdt. v. 40 ἵνα μὴ τι ἄλλοιον περὶ σεῦ βουλευσῶνται. Dem. 1442, 11 αὖν ὁ λόγος ἄλλοιότερος φανῇ. Diog. L. iv. 44 εἰ τι γένοιτο ἄλλοιον.

τύχοι, better than τύχῃ in a place where the avoidance of ill-omened words is so marked (in ἄλλοιον), and the deprecation is so strong. The optative makes the supposition more remote.

377. ἀμφοτέρους...τάδε. Cf. supr. v. 217. Pers. 114 ταῦτά μοι μελαγχλῆτων φρὴν ἀμύσσεται φόβῳ. Soph. Phil. 1116 πότμος σε δαίμωνων τάδ' ἔσχε.

ὁμαίμων, probably not = Ὀμόγνιος (Eur. Andr. 921) as *deus gentilius*, but literally, Zeus being the ancestor of both parties. Cf. Pind. P. iv. 167 ὄρκος ἄμμιν μάρτυς ἔστω Ζεὺς ὁ γενέθλιος ἀμφοτέροις. The two meanings, however, are apt to pass into each other.

378. ἑτερορρεπής. Hippocrates (399, 55) uses the word of a patient in a critical condition, liable to take a turn either way. Θεῶν ἑτερόρροπα δῶρα (Stobaeus 54, 4) are gifts which may turn out one way or the other. ἑτεραλκῆς is used by Herodotus of a battle (= *anceps*), and VIII. 11 ἑτεραλκῆς ἀγωνίζεσθαι. "Ἀρης ἑτεραλκῆς in Pers. 941 should be explained like Shakspeare's "so equal is the poise of this fell war". Here then ἑτερορρεπής = "holding the balance nicely poised, as ready to incline this way as that". Zeus is impartial and his scales are sensitive. The other rendering "Zeus who inclines the balance now one way, now the other" does not bring out the *trueness* of the balance. The Scholiast notes on νέμων εἰκότως—αὐτὸς ἐπεξηγήσατο τί ἐστὶν ἑτερορρεπής.

ἄδικα μὲν κακοῖς, ὅσια δ' ἐννόμοις.
τί τῶνδ' ἐξ ἴσου ῥεπομένων με ταρβ-
εῖς τὸ δίκαιον ἔρξαι;

(405) 380

BA. δεῖ τοι βαθείας φροντίδος, σωτηρίου

"Fortasse νοήμων" Wecklein. Satis sana est vulgata. 379 ἔνδικα μὲν Canter. τᾶδिका Arnaldus. ἄθλια Heimsoeth. ἔλληρα μὲν ex Hesychio, ut solet, Wecklein. 380 μεταλγείς M, quod nullo modo idem potest esse quod μεταλοίης ἄν vel μεταλγήσεις. Vide adnot. μ' ἔτ' ἀργεῖς Tournier. 382 φροντίδος σωτηρίου vulgo

379. ἄδικα μὲν κακοῖς κ.τ.λ. Not that Zeus repays ἄδικα with ἄδικα, though by a lax expression the Greeks sometimes so spoke (cf. Cho. 930. Eur. Or. 647 &c.). We might indeed render "apportioning to the unjust to suffer injustice (at the hands of others) and to the law-abiding to suffer righteously". But it is better to understand that, as he weighs, he duly "gives each the credit" of his just or unjust acts, νέμειν being almost like τιθέναι ("score"), viz. "putting into the scale of each what is due to him", i.e. νέμων τοῖς μὲν κακοῖς ὅσα ἰδίκηται ὑπ' αὐτῶν, τοῖς δὲ ἐννόμοις ὅσα ὁσίως πεποιήκασι. Schütz says "malis iniustitiae, iustis autem sanctitatis praemia". This, though implied in the Greek, is certainly not expressed. What is expressed is rather *rationem* or *pondus*.

Νεμέτωρ is a title of Zeus, S. c. T. 485 ὥς δ' ὑπέρανχα βάξουσιν...τῶς νιν Ζεὺς νεμέτωρ ἐπίδοι κοταίνων. Cf. Νέμεσις (which gives great support to this view of νέμειν).

380. ἐξ ἴσου, "impartially".

ῥεπομένων. The only instance of a passive use of the simple verb, which appears to be always used intransitively. The compound verbs, however, have a transitive use, e.g. Eum. 888 οὐτὰν δικαίως τῇδ' ἐπιρρέποις πόλει | μῆνιν τιν'. Soph. Ant. 1158 τύχη γὰρ ὀρθοὶ καὶ τύχη καταρρέπει | τὸν εὐτυχοῦντα τῶν τε δυστυχούτ' ἀελ. Theog. 157 Ζεὺς γάρ τοι τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλω.

μεταλγείς of MSS. is taken to mean "grieve after (ὑστερον)" like μεταστένομαι, μετακλάομαι. Hermann says μεταλγείν

= *post aliquid dolet* = *paenitet*. Weil's "futuris angī" is too prospective. The difficulty of course lies in the tense. If μεταλγείν = "post (aliquid) dolere", then μεταλγείς = "post (aliquid) doles". But we require "posthac dolebis" i.e. μεταλγήσεις or μεταλοίης ἄν. Nor can the present be made to yield that sense.

The Scholiast hints at the sense τί ἀπορεῖς; μ' ἔτ' ἀργεῖς might be suggested, "are you slothful to do...?", but με ταρβεῖς was, by a wrong separation of words and through the shape of β, equally liable to corruption.

382. The construction is either (1) δεῖ ὅμμα βαθείας φροντίδος μολεῖν δεδορκός &c. or (2) δεῖ βαθείας φροντίδος (ὥστε) μολεῖν δεδ. ὅμμα. The former is preferable, personifying φροντίς. The latter, however, is Aeschylean: cf. Ag.

343

δεῖ τοι πρὸς ὄκους νοστήμιον σωτηρίας, κάμψαι διαύλου θάτερον κῶλον πάλιν.

ὥστε is perhaps hardly the proper word to be supplied in such cases, the second clause being exegetical, δεῖ σωτηρίας (i.e. δεῖ) κάμψαι, κ.τ.λ. βαθείας, of thought. So (in a different metaphor), S. c. T. 593 βαθείαν ἄλοκα διὰ φρενὸς καρπούμενος. Il. XIX. 125 φρήν βαθεία. Menander Incert. 414 in the sense "crafty" (cf. inf. 924).

σωτηρίου, separate from φροντίδος despite v. 392. Here it is not so much required with that noun, while with κολυμβήτηρος it gives a completeness to the metaphor. In v. 392, on the other hand, we have the issue summed up, so that φροντίδος σωτηρίου = the whole βαθ. φροντί. σωτηρ. δίκην κολ.

δίκην κολυμβητῆρος ἐς βυθὸν μολεῖν
 δεδορκὸς ὄμμα μῆδ' ἄγαν πλανώμενον,
 ὅπως ἀνατα ταῦτα πρῶτα μὲν πόλει
 αὐτοῖσί θ' ἡμῖν ἐκτελευτήσῃ καλῶς,
 καὶ μῆτε δῆρις ῥυσίων ἐφάψεται,
 μήτ' ἐν θεῶν ἔδραισιν ᾧδ' ἰδρυμένας

(410) 385

coniungunt. λυτηρίον dubitanter Wecklein. 384 μῆδ' ἄγαν ὠνωμένων M. ὦνωμένων Salvinius. ἄγαν ἄνω μένων Ask, quo nihil debilius excogitari potest. ὑπνωμένων Abresch. δινοῦμενον Schuetz. ποτώμενον Schwerdt. Verum esse puto

383. κολυμβητῆρος. The Scholiast remarks τοῦτο δὲ τοῖς σπογγοτόμοις συμβαίνει, τὸ πόρρωθεν σκοπεῖν καὶ περιβλέπεσθαι. Homer uses ἀρνευτήρ (Il. xvi. 742). κολυμβητής is the prose form. By joining the epithet σωτηρίου we get a reference to salvage diving, which is in keeping with the thought.

384. δεδορκός, the appropriate word of *keen bright sight*, cf. Pers. 82 φόνιον δέργμα δράκοντος. Prom. V. 679. S. c. T. 53. Soph. Aj. 85. It is the antithesis of (i) blindness: Eum. 322 ἀλαοῖσι καὶ δεδορκοῖσι: hence the oxymoron Eur. Phoen. 377 σκότον δεδορκῶς, (ii) dull or careless sight, cf. Chrysippus quoted by Gell. 14, 4 δεδορκὸς βλέπειν.

The antithesis given here by MSS. is ἄγαν ὠνωμένων. Oberdick says "frei von Schwindel" accepting Porson's ὦνωμένον. There seems to be no other instance of οἰνοῦσθαι in this metaphorical sense, and, though that fact would of itself be of little moment in Aeschylus, the word does not seem suited to this place. "Thought must descend with eye that fixes a keen glance, not one which is..." Here the word to be supplied is scarcely "drunken" but rather "wandering". Hence the δινοῦμενον of Schütz, and the ποτώμενον of Schwerdt. Rather ΠΑΑΝ has been omitted after ΑΓΑΝ while ὦν of ὠνωμένων is due to a mark (of omission) which was mistaken for the usual sign of abbreviation of ὦν. πλανᾶσθαι is connected with ἀπορεῖν in Plat. Hipp. Ma. 304 c, with ταρατ-

τεσθαι in Phaedo 79 c. Cf. Isoc. 320 d πλανᾶσθαι τῇ διανοίᾳ.

385. ὅπως...ἐκτελευτήσῃ. ὅπως with future because the sense of the preceding δεῖ ὄμμα βαθείας φροντίδος μολεῖν κ.τ.λ.= δεῖ βαθείως φροντίσαι (σκέψασθαι), ὅπως κ.τ.λ. Cf. inf. 428.

πρῶτα μὲν, "above all things". There is no particle answering to μὲν: neither θ' of 386 nor καὶ of 387 can be so treated. Cf. on v. 171, 309. A similar use of μὲν *solitarium* is common in such expressions as ἐγὼ μὲν οὐκ οἶδα. Perhaps the poet's thought was ὅπως ἀνατα ταῦτα πρῶτα μὲν πόλει καλῶς ἐκτελευτήσῃ, δεύτερον δὲ ὑμῖν καταστήσεται ὡς βούλεσθε.

387. ῥυσίων ἐφάψεται, not "on you as booty", but "on reprisals". For the uses of this word see note on v. 286. Pelasgus is afraid the sons of Aegyptus will harry Argos in return for being deprived of the Danaids. Polyb. iv. 53 has ῥόσια καταγγέλλειν "to threaten reprisals".

In καὶ μῆτε...μῆτε, the καὶ is explanatory of the preceding lines: "that this may turn out well for both the state and ourselves, *that is to say* so that *on the one hand* we may not suffer reprisals for defending you, and *on the other* we may not, through refusing you, be accursed".

The verb ῥυσιάζω shews the tendency to extension of meaning in ῥύσιον, by becoming almost = ἄγω καὶ φέρω. Cf. Frag. 251 ψευδόδειπνα μαργώσης γνάθου ἔρρυσιαζον; and inf. 400 ῥυσιασθεῖσαν.

ἐκδόντες ὑμᾶς τὸν πανώλεθρον θεὸν
 βαρὺν ξύνοικον θησόμεσθ' Ἀλάστορα, (415) 390
 ὃς οὐδ' ἐν Ἀιδου τὸν θανόντ' ἐλευθεροῖ.
 μῶν οὐ δοκεῖ δεῖν φροντίδος σωτηρίου;

ΧΟ. φρόντισον, καὶ γενοῦ στρ. δ'.
 πανδίκως εὐσεβῆς
 πρόξενος, 395
 τὰν φυγάδα μὴ προδοῦς (420)
 τὰν ἔκαθεν ἐκβολαῖς

μηΔΑΓΑΝ(ΠΑΛΑΝ)Ωμενον. 390 θησόμεθ' M, corr. Victorius. 391 ὡς οὐδὲν
 M. ὡς οὐδ' ἐν cod. Guelf. Corr. Stephanus. 392 μῶν σοι Hermann, μῶν
 οὖν Dindorf, μῶν του Schwerdt, μῶν συνοκεῖ M. Schmidt, sensu plane contrario
 eius quem poscebant. Versum includunt alii ut spurium. δοκεῖν δεῖ M, corr.
 Turnebus. 396 προδῶς M. προδῶς cod. Guelf. προδῶς editt. Scripsi προδοῦς
 (cf. v. 312). 398 ὀρομέναν (ω supra alterum o scripto) M. ὀρμέναν Turnebus,
 Pauw, alii. Sed, cum ex pedibus creticis non solum "puris" sed etiam resolutis
 compositus sit omnis hic cantus (praeter vv. 406—7 et 412—13), recte inter se

389—390. The order is μήτε τὸν παν.
 θεὸν Ἀλάστορα θησόμεσθα βαρὺν ξύνοι-
 κον. The middle since it=θησόμεν ἡμῶν
 αὐτοῖς ξύνοικον. Ἀλάστωρ is the "unfor-
 getting spirit of vengeance", and should be
 connected with ἀλαστος and ἀλαστεῖν, not
 with ἀλη and ἀλῶμαι. A "wandering",
 whether bodily or mental, is indeed an effect
 of the haunting of this spirit (ἀλάστωρ ἀπὸ
 τοῦ ἀλῶ Schol. on Eur. Hec. 675) but
 is not contained in the etymology. In
 Aeschylus the word occurs Pers. 354.
 Ag. 1501, 1509. Hesychius gives ἀλάσ-
 τωρ· πικρὸς δαίμων, Ζεὺς. Zeus is not the
 god in question here or in other places.
 Rather an ἀλάστωρ is an undefined Chtho-
 nian personification, akin in his functions
 to the Erinyes. Xenarch. βουτ. 1 has
 ἀλάστωρ Πελοπιδῶν as a proverb of utter
 ruin. The sense "unforgetting" is clear
 in ἀλαστος. Soph. O. C. 1672 πατρὸς
 ἀλαστον αἶμα, with which cf. *ibid.* 788
 χώρας ἀλάστωρ οὐμὸς ἐνναίων ἀεί, and
 sup. 138 μῆνις μάστεϊρ'. This notion of
 "relentlessness" is brought out in the
 next verse.

392. μῶν οὐ. Why Hermann calls
 this combination "ineptissimum" it is

hard to see. οὐ δοκεῖ is good Greek for
 δοκεῖ οὐ, just as οὐ φημι=φημί οὐ, οὐκ ἔω
 =κωλύω, οὐκ ἔθέλω, οὐ βούλομαι=ἀραι-
 νομαι &c. μῶν οὐ δοκεῖ is therefore good
 Greek for μῶν δοκεῖ οὐ. Or, even without
 this consideration, how does μῶν οὐ δοκεῖ
 differ from *nun* non-videtur? Hermann's
 own μῶν σοι is the exact contrary of the
 required sense, being virtually a denial of
 v. 382. The combination μῶν οὐ occurs
 Plat. Soph. 234 A, Soph. O. C. 1729.
 Presumably Hermann took οὐ as *nonne*
 and forgot that μῶν=*nun*.

By some commentators the line is
 considered spurious. On the contrary it
 is necessary, since φρόντισον of v. 393
 refers directly to the word φροντίδος.
 "Do we not need to ponder?" "Aye,
 ponder by all means".

396. προδοῦς is given here for προδῶς
 of M on the same obvious ground as that
 of the change (Porson and Schütz) ἐκδῶς
 to ἐκδοῦς v. 312.

397. ἐκβολαῖς. In v. 8 the flight of the
 Danaids is αὐτογένητος. That was true
 from one point of view, as this is from
 another; each assertion fits its place.
 The dative is causal.

δυσθέοις ὀρομέναν.

μηδ' ἴδης μ' ἐξ ἐδρᾶν

ἀντ. δ'.

πολυθέων ῥυσιασ-

400

θείσαν, ὧ

πᾶν κράτος ἔχων χθονός·

(425)

γνώθι δ' ὕβριν ἀνέρων,

καὶ φύλαξαι κότον.

μή τι τλῆς τὰν ἱκέτιν εἰσιδεῖν

στρ. ε'. 405

ἀπὸ βρετέων βία

δίκας ἀγομέναν

(430)

ἵππον ὥς ἀμπύκων,

respondent ὀρομέναν et -αι κότον (404), eodemque modo πανδίκως (v. 394) et πολυθέων (v. 400), ἀγομέναν (v. 407) et ἐκτίνειν (v. 413). Ultro in his laborant editt., e.g. in v. 400 πανθέων dat Heimsoeth, πολυθέων Kiehl. 404 θεῶν τ' ἀλευαί κότον Heimsoeth sine idonea causa. 405 μήτι τ' ἀάσταν M, cui in marg. adscripsit sec. man. οἶμαι μήτι τλαίης τὰν. μήτι τ' αἴσταν cod. Par. corr. Pauw. τλῆς Wellauer. 406, 7 βία τ' ἀγομέναν δίκας Weil, et in antist. μένει ἄρ' ἐκτίνειν. 408 ἱππηδὼν a prima man. M, in ἱππηδὼν a sec. correctum. ἱππηδὼν

400. ῥυσιασθείσαν, but inf. v. 407 ἀγομέναν.

Goodwin (Moods and Tenses § 24, note 2) quotes Hdt. iv. 118 μὴ περιδῆτε ἡμέας διαφθαρέντας, Ar. Ran. 509 οὐ μὴ σ' ἐγὼ περιψομαι ἀπελθόντα, and says that "the aorist participle seems to express merely a momentary action, the time being the same that the aorist infinitive would denote, if it were used in its place". Rather the present participle contemplates the thing as *passing* beneath one's eyes, while the aorist imagines the thing to *have been* done without the proper attempts at prevention. It is true that, in a literal rendering, "do not neglect us having been destroyed (διαφθαρέντας)" differs much logically from "do not neglect us in the act of being destroyed (διαφθειρομένους)"; yet the substitution of the former expression in the sense of the latter is only the result of nimble imagination. Thus, in the first instance quoted, the sense really is "Do not let the time come when, without having troubled yourselves (περι-), you shall

see (-ιδητε) us ruined (διαφθαρέντας)". So here "do not let the time come when I shall have been carried off". This is the case wherever περιδῆν is joined to a negative or quasi-negative. Elsewhere the aorist is logically true.

402. ὧ πᾶν κράτος, the ground of appeal: "you can do it if you choose".

403. γνώθι, not = καταγνώθι, but "make up your mind that it is such"—"decide that it is", i.e. γνώθι τοὺς ἄνδρας ὑβριστὰς εἶναι (not ὄντας). Cf. Thuc. 1. 43 τὸ δ' ἴσον ἀνταπόδοτε, γνόντες τοῦτον ἐκείνον εἶναι τὸν καιρὸν (where Shilleto has a useful note). The rendering "mark the lewdness" is away from the point: the king is asked to decide upon a course.

404. κότον...τὸν τοῦ Διὸς Schol.

408. ἵππον ὥς. A cretic is required, and ἱππηδὼν was probably an early gloss (due to ὥς following the noun) from e.g. S. c. T. 326 τὰς δὲ κεχειρωμένας ἀγεσθαι ἱππηδὼν πλοκάμων.

ἄμπυκες were part of the head-dress of horses as well as of women: ἀμπυκτῆρ is

πολυμίτων πέπλων τ'
ἐπιλαβὰς ἐμῶν.

410

ἴσθι γὰρ παῖσι τάδε καὶ δόμοις,

ἀντ. ε'.

ὅπότερ' ἂν κτίσης,

(435)

μενοῦντ' ἐκτίνειν

τὰν ὁμοίαν θέμιν.

τάδε φράσαι, δίκαι-

415

α Διόθεν κρατεῖν.

etiam cod. Guelf. ἵππον ὡς scripsi: vide adnot.

409 πολυμήτων M, corr.

Turnebus. 412 ὁποτέρων M, corr. Turnebus.

413 μένει δρεκτεῖναι M.

μένει ἄρ' ἐκτίνειν Abresch. μένει ἀποτίνειν contra metrum Schuetz. μένει δορὶ τίνειν Boissonade. μένει Ἄρει ἔκτειναι Seidler. Bonus autem eventus erit regi, si bene fecerit. Vide adnot. 414 Reposui articulum, qui deest in M. ὁμοίαν Klausen. ἀντίτροπον Heimsoeth, Weil.

416 κράτη M. κρατεῖν scripsi.

elsewhere used by Aeschylus of the former, S. c. T. 461 ἵππους δ' ἐν ἀμπυκτῆρσιν ἐμβριμωμένας. The Scholiast on Il. v. 358 says that the ἀμπυξ was (*i.e.* sometimes) a *gold* band holding together the hair on the forehead of horses. The band which served the same purpose with women was sometimes also of gold. χρυσάμπυξ occurs of horses and goddesses, cf. Il. xxii. 469, Theoc. i. 33 &c. The fact that the frontlets were of metal should have kept Dindorf from joining πολυμίτων to ἀμπύκων.

409, 410. These words depend on ἔδης and are a variation for ἐπιλαμβανόμενους αὐτοὺς τῶν ἐμῶν πέπλων.

πολυμίτων, v. sup. 209 on πυκνώμασι. Jeroïn. Ep: 64. 12 uses *polymita ars* (= ἡ πολυμικτή of Suidas) of the art of weaving, and Pliny has the neuter plural *polymita* = "damask". The epithet is not idle. The point lies in the oriental daintiness of the dress and the rudeness of its handling. Cf. inf. 872.

411—414. Seidler's Ἄρει ἔκτειναι and Boissonade's δορὶ τίνειν are necessarily wrong, since return to be made *by war* is not necessarily involved, but rather the anger or favour of heaven with its punishments or rewards: *i.e.* "the decision you make will fall on you and

your house hereafter in either blessings or curses. If you act *eusebōs* it will be well for you, if not, you will some day be brought into a like plight yourselves". In the former case, plainly, there would be no wars. The text should be construed ἴσθι γὰρ τάδε, ὅπότερ' ἂν κτίσης (αὐτὰ), μενοῦντα παῖσι καὶ δόμοις, (ὥστε) ἐκτίνειν τὰν ὁμοίαν θέμιν.

ὅπότερ' ἂν κτίσης, "of whichever nature you shall have established it", *i.e.* "to whichever end you shall bring the matter".

413. μενοῦντ' ἐκτίνειν, cf. Cho. 69 αλανὴς ἅτα διαφέρει τὸν αἴτιον (ὥστε) παναρκέτας νόσου βρῦειν.

414. τὰν ὁμοίαν θέμιν, literally "the like (meed of) justice". θέμις not = ποιμή, as the lexicons say, but ἐκτ. τ. ὁμ. θέμιν = τὴν ὁμοίαν δικὴν διδόναι, and may be resolved into ἐκτίνειν κατὰ θέμιν τοῦτο, ὃ ὁμοῖόν ἐστι τῇ πράξει.

415, 416. The MS. reading κράτη is generally joined with τάδε δίκαια = τάδε τὰ δίκαια Διόθεν κράτη ("commands"). But κράτη is not = ἐφετμάς, unless peculiarly defined as such by accompanying words; and always it can bear the strict rendering *authority, powers*. Nor can the adjurations of the Chorus be called commands of Zeus. The common change

ΒΑ. καὶ δὴ πέφρασμαι· δεῦρο δ' ἐξοκέλλεται·
ἢ τοῖσιν ἢ τοῖς πόλεμον αἰρεσθαι μέγαν
πᾶσ' ἔστ' ἀνάγκη, καὶ γεγόμεφωται, σκάφος (440)
στρέβλαισι ναυτικαῖσιν ὡς προσηγμένον.

420

417 ἐξώκειλά τοι Schuetz.

418 ἀρασθαι Wecklein.

419 Vulgo σκάφος

cum γεγόμεφωται arte coniungunt. γεγόμεφωμαι Pauw.

420 ναυτικαῖσι προσ-

πεπηγμένον Wecklein. προσηγμένον Scaliger, Hermann.

προσηγμένον Schuetz.

of η to ει and the restoration of the compendious sign for N, give the construction **τάδε φράσαι**, (ὥστε) **δίκαια Διόθεν κρατεῖν** "reflect upon this matter, so that justice may prevail as Zeus wills". Cf. Cho. 306 ἀλλ' ὦ μεγάλοι Μοῖραι, Διόθεν τῇδε τελευτᾶν, ἣ τὸ δίκαιον μεταβαίνει. Zeus is the achiever and consummator S. c. T. 151 Διόθεν γένοιτο... ἄγρον τέλος. For **κρατεῖν** cf. Ag. 349 τὸ δ' εὖ κρατοίη.

417. καὶ δὴ πέφρασμαι, taking up φράσαι of v. 415. καὶ δὴ as in Prom. V. 75 καὶ δὴ πέπρακται τοῦργον of an action really done. In the sense of an action already done *in imagination*, Eum. 894 καὶ δὴ δέδεγμαι (and frequently).

ἐξοκέλλεται. The subject is to be supplied from **τάδε** (415). The Scholiast explains inadequately οὕτως ἀποβαίνει. The metaphor is from a ship, not which puts to shore (**κέλλεται**), but which is stranded (**ἐξ-**) by a tempest. Paley quotes the later Scholiast on Prom. V. 183 κέλσαι κυρίως τὸ τὴν ναῦν προσορμίσαι τινὶ εὐγαλῇ καὶ εὐλήμηνω τόπῳ· ἐξοκέλλαι δὲ τὸ τὴν ναῦν ἐκβληθῆναι ὑπ' ἀνέμου ἔξω τοῦ λιμένος. Cf. Ag. 666 μῆτ' ἐξοκέλλαι πρὸς κραταίλων χθόνα. So (literally) Hdt. VII. 182 and (metaphorically) Eur. Tro. 137 ἐμὲ... ἐς τάνδ' ἐξώκειλ' ἄταν.

419, 20. The text is correct, but should be taken as a simile rather than a metaphor. The subject to **γεγόμεφωται** is not **σκάφος** but, like that of **ἐξοκέλλεται**, "the matter", τὸ πρᾶγμα or τὰ πράγματα. Cf. Eur. Or. 1330

ἀραρ'. ἀνάγκης δ' ἐς ζυγὸν καθέσταμεν.

(ἀραρε with an expressed subject Eur. Med. 745 τὸ σὸν τ' ἀραρε.) Here **γεγόμεφωται** in the sense of ἀραρε, but chosen as specially applicable to the similitude which began in v. 417 and continues to v. 424. For the fixity implied in γόμφος cf. inf. 912 τῶνδ' ἐφήλωται τορῶς | γόμφος διαμπάζ, ὡς μένειν ἀραρότως. The meaning of the passage has been generally distorted through a misconception of the nature of the **στρέβλαι** in question. The explanation of Hesychius reads τὰ ξύλα τῶν νεῶν, ἐν οἷς διασφηνοῦνται (διασφηνοῦνται? "are tightened") γομφούμεναι. This is corrupt, and **δνοις** or τῶν δνων in all likelihood is buried in it. A better clue is to be found in Apoll. Rhod. Arg. A. 367 sqq.

νῆα δ' ἐπικρατέως Ἄργου ὑποθημοσύνησιν

ἔζωσαν ἀμπρωτον εὖ στρεφεῖ ἐνδοθεν δπλα

τεινάμενοι ἐκάτερθεν, ἔν' εὖ ἀραροῖατο γόμφοις

δοῦρατα καὶ ῥοθίοιο βλιν ἔχοι ἀντιώσαν.

A **στρέβλη** is a windlass (δνος) in Aristot. Met. An. 7. 7, and **στρεβλώω** is used of straining or drawing tight: Hdt. VII. 36 **στρεβλοῦντες** δνοισι ξυλίνοισι τὰ δπλα, Plat. Rep. 531 β ἐπὶ τῶν κολλόπων **στρεβλοῦν** τὰς χορδὰς. Taking this meaning, viz. of a windlass for drawing ropes tight, and comparing it with the passage of Apollonius, we may picture a ship's hull placed upon the stocks and girt about with ropes. These are tightened by the **στρέβλαι** and therewith all the woodwork

ἄνευ δὲ λύπης οὐδαμοῦ καταστροφή.
καὶ χρημάτων μὲν ἐκβολῇ προειμένω

ἡρμοσμένον Lincke. Vulgatam lectionem sanam esse infra docui. 421 Quoniam et abruptius haec dicit rex et praecedentia parum intellegunt, hunc versum transponunt nonnulli. Ante v. 431 inserit Weil. 422 χρήμασι prima Mediceiman. χρημάτων sec. in marg. Deinde ἐκ δόμων πορθουμένων M. Loco corruptissimo (vv. 422—427) lenissimas medicinas attuli. ἐκ δόμον Schuetz. καὶ δώμασιν μὲν χρημάτων π. Hermann. χρήμασιν...πορθουμένοις Scholefield.

is made so compact that the γόμοι can be driven home with the greatest effect.

προσηγμένον = "drawn up (i.e. together)". As προσάγειν intrans. = "approach", so προσάγεσθαι = "to be brought to the required point". In Hdt. II. 68 τὴν ἄνω γνάθον προσάγειν τῇ κάτω might in the passive become αὐτὴ γνάθοι προσάγονται.

421. καταστροφή, "a putting to shore": cf. Pers. 787 ποῖ καταστρέφεις λόγων τελευτήν;

422 sqq. An extremely corrupt passage. It would seem as if some accident had befallen the archetype. There is a consensus of the best opinion that the verses which stand as 423 and 424 in the MSS. should be transposed. Thus placed verses 422—424 also answer line for line to vv. 425—427; v. 424 as it is written in MSS. is quite devoid of sense, and v. 427 admits of no reasonable construction or meaning. Where there is such corruption it is difficult to say how far the text is sound even in respect of those words which have apparent relevance. The corrections given above assume (α) that the corruptions are mainly in particular letters, and are not due to glosses, interpolations, &c. (β) that when letters had been corrupted, obscured or omitted, the copyist made the best he could of the letters he had, or thought he had, before him, making the senarii complete, but not adequately satisfying the sense. (γ) that vv. 422—424 answer symmetrically to vv. 425—427.

422. μὲν...δὲ comes in v. 428: "μο-

ney can be replaced and words can be undone: blood can never be redeemed".

χρημάτων ἐκβολῇ προειμένων. χρημάτων is given as a correction by the second hand. Hermann's καὶ δώμασιν μὲν χρημάτων πορθουμένων has none of the elements of probability. Paley reads χρημάτων and renders "cum opes a domo rapiuntur, fieri potest ut aliae Iovis gratia accedant, et damno maiores et sufficientes ad huius alevum magno onere implendum (i.e. ἵατης τε μείζω καὶ μέγ' ἐμπλήσαι γέμοι)". Though χρήμασιν in itself is good enough with the notion of addition ~~ἔννοι'~~ ἂν ἄλλα (see Jebb on Soph. O. T. 175, Verrall on Sept. c. T. 424, Conington on Cho. 841), yet, if it be kept, the participle must become dative. Nor is πορθουμένων ἐκ δόμων sound, since it is in the last degree improbable that Aeschylus, having used a nautical image in vv. 417—421, would drop it in v. 422 and return to it again in v. 424. All commentators see in v. 424 a reference to the loading of a ship, but none find a sufficient connection between this and the plundering and sacking of a house.

By reading ΠΟΕΙμένων for ΠΟΡΘΟΥμένων and assuming that ἐκ βολῇ could (through adaptation ἐκ βολων and in consequence of the neighbouring genitive participle, which, after χρήμασιν was written, had no agreement,) become ἐκ δόμων, we keep the image completely in accord with both the preceding and the following lines. The former change (ΠΟΕ for ΠΟΘ) is one of a type: cf. Pers. 689 ῥοθιάζοντος = ὀρθιάζοντος, Eum. 260

γένοιντ' ἂν ἄλλα κτησίου Διὸς χάριν,
 ἄλλην τε μείζω ναῦν μετεμπλήσαι γόμου. (445)
 καὶ γλῶσσα τοξεύσασα μὴ τὰ καίρια, 425
 γένοιτο μύθου μῦθος ἂν θελκτῆριος,
 μείλιγμα θυμοῦ κἀντικηλητήρια.

423, 424 Inter se transpositos edidi, sicut Hermann, Scholefield, Paley, Oberdick.

424 ἄτην γε μείζω καὶ μέγ' ἐμπλήσας γόμου M. Ipse correxi. Vide adnot. γεμίζων Scaliger. ἀκάτην γεμίζων καὶ μετεμπλήσας γόμον Droysen. σκάφην γεμίζων καὶ μέγ' ἐμπλήσαι γόμου Oberdick. ἄτης τε μείζω καὶ μέγ' ἐμπλήσαι γέμος Paley. Desperat Dindorf. Ceteri neque structurae neque sententiae neque singulorum verborum rationibus satisfaciunt. 426. θελκτῆριος M, corr. Turnebus. Possis autem θελκτῆρια.

427 ἀλγεῖνὰ θυμοῦ κάρτα κινήτῆρια M. Transponunt ante v. 426 Stanley, Paley; post 427 Bamberger. Coniciunt λεαντὰ Weil, μὴ ἀλγεῖν' ἃ obscurius Hermann, κάλγεῖνὰ...κέντρα Hartung, νικητήρια Martin.

χερῶν=χερῶν, sup. v. 342 ἐκπνοεῖν=ἐκπνεῖν. Aeschylus appears to have been fond of allusions to jettison: e.g. S. c. T. 769 πρόπρυμα δ' ἐκβολὰν (where note that first hand has ἐκβόλων) φέρει ἀνδρῶν ἀλφιστᾶν ὀλβος παχυνοθείς. Ag. 1008 καὶ τὸ μὲν πρὸ χρημάτων | κτησίῳ δκνος βαλὼν | σφενδόνας ἀπ' εὐμέτρου (where Mr Housman in Journal of Phil. Vol. XVI. no. 32 reads γόμον for τὸ μὲν and κενός for δκνος). Cf. Aristot. N. E. III. 1. 5 τὰς ἐν τοῖς χειμῶσιν ἐκβολὰς. See the contract quoted in Dem. Lacrit. 926, "And when goods have been cast away in jettison" (through some storm)...

423. κτησίου Διὸς. Cf. Antipho 113. 12. Ag. 1038 κτησίῳ βωμοῦ πέλας. This character of Zeus answers to that of the Penates. Plutarch calls him ὁ Κτήσιος simply.

424. It is unnecessary to discuss the various alterations which have been previously made in this line. They all more or less affect several words at once. Here the confusion of γ and τ is twice assumed, viz. in γε for τε and μέγ' ἐμπλήσας for μετεμπλήσαι. The terminations -ας and -αι are frequently interchanged; cf. sup. 344 κοινώσας for κοινῶσαι. ἄλλην to ἄτην is not so difficult a step as ἄτης to ἄτην would be. For the compound μετεμπλήσαι of transferring a cargo from

one ship to another cf. Thuc. VIII. 74 μετεμβιβάζειν εἰς ἄλλην ναῦν, Dem. Dionysod. 1390 μετεξειλόμην τὸν γόμον, and *ibid.* τί οὐχ ἅπαντα τὸν γόμον μετενέθεσθε; Render "and fill another and greater ship *instead* with freight".

425. The text is undoubtedly sound, though e.g. καὶ γλῶσσα τοξεύσειε might suggest itself at first sight. The construction is both natural and common: it is moreover intentional, as an effective aposiopesis. Cf. Eum. 100 παθοῦσα δ' οὕτω δεῖνὰ πρὸς τῶν φιλάτων, | οὐδεὶς ὑπέρ μου δαιμόνων μνησεται. Eum. 477. Cho. 520 τὰ πάντα γὰρ τις ἐκχέας ἀνθ' αἵματος | ἐνός, μάτην ὁ μόχθος. S. c. T. 681.

τὰ καίρια. καιρὸς is used not only of time ("seasonable") but also of place ("well-aimed"). With τοξεύσασα the latter is clearly required here. So with τυγχάνω Soph. El. 31, τύπτω Eur. Andr. 1120 ἐς καιρὸν τυπέλεις, Ag. 1343 πέπληγμαι καιρίαν πληγὴν. Cf. Ag. 365 ὅπως ἂν μήτε πρὸ καιροῦ (*citra metam*) μήθ' ὑπὲρ ἄστρον βέλος ἡλίου σκῆψιεν. Both uses denote an exact and critical point of *opportunitas*.

427. The MS. reading ἀλγεῖνὰ θυμοῦ κάρτα κινήτῆρια is kept by some editors, but placed after v. 425. Hartung reads κέντρα, which is not so apt with τοξεύ-

ὅπως δ' ὅμαιμον αἷμα μὴ γενήσεται,
 δεῖ κάρτα θύειν καὶ πεσεῖν χρηστήρια (430)
 θεοῖσι πολλοῖς πολλὰ, πημονῆς ἄκη.
 ἡ κάρτα νείκους τοῦδ' ἔσω παροίχομαι 430

De correctiunculis meis vide adnot. Molestum est κάρτα ter repetitum (v. 427, 429, 431), nam non minus displicet τρις κάρτα quam δις κράμβη. 428 ὅμαιμον M, corr. sec. man. 429 δεῖ κάρτ' ἀρᾶσθαι audacious Meineke. Nescio an in κάρτα lateat tale aliquod vocabulum quale λύτρα, ρύτρα, θέλκτρα. 431 ἡ κάρτα M. πρὸς ταῦτα Schuetz. ἡ κρίμα νείκους Oberdick. τοῦδ' ἀγῶν' ἀπεύχομαι Martin. τοῦτο δρῶν (e scholio, ut opinatur) Paley. ἐγὼ M. ἔσω scripsi; vide

σασα as κῆλα would be. Taken where it stands the line admits of easy correction: placed as Stanley, Paley &c. place it it would be a useless addition to μὴ τὰ καῖρια. The emendation may be gathered from Aeschylus himself. In Eum. 886 we have γλώσσης ἐμῆς μείλιγμα καὶ θελκτῆριον, and Pers. 610 μεικτῆρια is used in the sense of Eur. Hec. 535 δέξαι χόας μοι τάσδε κηλητηρίους. With these places compare Hom. Od. x. 217 αἰεὶ γὰρ τε φέρεי μείλιγματα θυμοῦ, Plutarch Pomp. 47 μείλιγμα τῆς ὀργῆς, Eur. Hel. 1339 μείλισσων πατρὸς ὀργάς, Plato Euth. 290 A δικαστῶν κήλησίς τε καὶ παραμύθια, and Homer's μείλιχίς μνηοῖσι.

The corruption KANTIKHΛητηρια to κάρτα κινήτηρια is not remote, while there are two reasonable explanations of the corruption μείλιγμα to ἀλγεινὰ. (i) The copyist looking at v. 423 which begins with γένοιτο, instead of at v. 426 which begins with the same word, had his eye upon the first letters of "Ἄλλην instead of those of Μείλιγμα: (ii) more likely, ἀλγεινὰ for μείλιγμα may be an instance of a common class of errors due to more or less complete ἀναγραμματισμός. It is scarcely necessary at this date to illustrate this class. Yet from Aeschylus take Ag. 1567 μυθοῦσθαι for θυμοῦσθαι, 1621 γῆρας for βῆγος. Mr Housman brilliantly emends Eur. I. T. 15 νήσται δ' ἀπλοῖα for δεινῆς τ' ἀπλοίας.

428. ὅπως γενήσεται, i.e. we must sacrifice in order to find some way by which... cf. sup. 385.

ὅμαιμον αἷμα, i.e. this cannot be re-deemed. S. c. T. 681 ἀνδρῶν δ' ὅμαιμον θάνατος ὧδ' αὐτοκτόνος, | οὐκ ἔστι γῆρας τοῦδε τοῦ μάσματος. Cf. Ag. 1008—1021, where v. 1019 τὸ δ' ἐπὶ γὰρ πεσὼν ἀπαξ θανάσιμον προπάρουθ' ἀνδρὸς μέλαν αἷμα τίς ἂν πάλιν ἀγκαλέσαιτ' ἐπαείδων; Eum. 645 sqq.; Cho. 47, 402 &c.

429. δεῖ κάρτα θύειν, i.e. in propitiation and averting; καὶ πεσεῖν χρηστήρια, i.e. in consulting oracles as to conduct. καὶ is not exetetical. χρηστήρια is (as etymology shews) specifically used of the victims offered before consulting oracular gods, cf. Hdt. viii. 134 ἱροῖς χρηστηριάζεσθαι. The same distinction is intended in S. c. T. 230 ἀνδρῶν τὰδ' ἐστί, σφάγια καὶ χρηστήρια θεοῖσιν ἔρδειν. Eur. Ion 419 χρηστήριον πέπτωκε points even to a recognition of πεσεῖν in this connection.

πολλοῖς thus gains its proper value, "to many gods, who in various places give oracles". κάρτα if sound = σπουδῇ: but see critical note.

431. The Scholiast has καὶ τοῦτο ποιῶν ἐκτὸς ἔσομαι τοῦ νείκους θεοῖς ὑπηρετῶν. Paley takes this as proof that he read τοῦτο δρῶν. Rather by the words καὶ τοῦτο ποιῶν he is endeavouring to shew the connection of this line with those preceding. We might as well claim that he read a future verb, and suggest ἡ κάρτα νείκους τοῦδ' ἐγωγ' ἀφέξομαι or

θέλω δ' αἰδῶρις μᾶλλον ἢ σοφὸς κακῶν
εἶναι· γένοιτο δ' εὖ παρὰ γνώμην ἐμήν.

ΧΟ. πολλῶν ἀκουσον τέρματ' αἰδοίων λόγων. (455)

ΒΑ. ἤκουσα, καὶ λέγοις ἄν· οὐ με φεύζεται. 435

ΧΟ. ἔχω στρόφους ζώνας τε, συλλαβὰς πέπλων.

ΒΑ. τί γάρ; γυναιξὶ ταῦτα συμπρεπῇ πέλει.

adnot. 435 ἀκούσομαι· λέγοις ἄν Herwerden. 436 στρόβους M, corr.

Scaliger. Servat Hermann. Vide infra. 437 τύχαν γυναικῶν ταῦτα συμ-

some similar, but by no means likely, combination. Correction must have regarded not only to what goes before, but also to what follows, viz. "but I prefer to be a bad judge of the future." We might possibly read **νέκει τῷδ'** ἐγὼ παροίχομαι, understanding (as in *v.* 717) **παροίχομαι** = **δλωλα** and comparing *e.g.* Soph. Aj. 1128 **θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι**. But this is not a probable kind of change, and **ἐγὼ** is left unduly emphasised. In this verse the king plainly prophesies some evil. The sense therefore sometimes given to **νέκους παροίχομαι**, "I stand aloof from this quarrel", is out of place. Nor is **παροίχομαι** = **παραχωρῶ**, but **παρακεχώρηκα**. It is conceivable that **παροίχομαι** could be joined with the genitive (as Weil says) on the analogy of **παραπίπτειν, παραπλάζεσθαι** &c., but not conceivable that **παροίχομαι** should in tense be a present. Even if it be rendered "I *have* taken my stand and *decided* to stand aloof", it is untrue, and has no bearing on what follows. The simplest correction (and one not uncommonly to be made) is **σ** for **γ**—**ἔσω** for **ἐγὼ**: "Truly I have come into this quarrel to my mischief" = **ἡ κάρτα ἔσω τοῦδε τοῦ νέκους παρελθὼν οἴχομαι, i.e. παροίχομαι ἔσω** is condensed for **παρελήλυθα ἔσω ὥστε οἴχεσθαι**, a condensation sufficient to cause the corruption. This use is exactly similar to the well-known colloquial **φθείρεσθαι eis** (or **πρὸς**) and **ἔρρειν eis, ἐκ, ἀπὸ** &c. **φθείρεσθαι ἀπὸ** is found in tragedy, Eur. Andr. 709 **φθερεῖ τῇσδ'**

ἀπὸ στέγης. **ἔρρειν**, which, like **οἴχεσθαι**, is a verb of motion, occurs as early as Odys. x. 72 **ἔρρ' ἐκ νήσου θάσσον. παροίχομαι ἔσω** = **ἤρρηκα ἔσω**.

432. **σοφός, i.e.** as a **μάντις**, **αἰδῶρις** implying **ιδιώτης**, cf. Soph. El. 472 **ἐλ μὴ γὰρ παράφρων μάντις ἔφυν καὶ γνώμας λειπομένα σοφᾶς**, S. c. T. 808 **μάντις εἰμὶ τῶν κακῶν**.

435. **ἤκουσα, καὶ λέγοις ἄν**. A similar combination of predication and command, unnatural to English, occurs Soph. O. C. 494 **ἤκουσαμέν τε χῶ τι δεῖ πρόστασσε δρᾶν**.

436. **στρόφους**. The form **στρόβος** is verbal ("turning") in Ag. 657, and Hesychius explains **στρόβοι** as **συστροφάι**. In the sense required here **στρόφιον** is regular, and the simple **στρόφος** (which it presupposes) = "sash" in S. c. T. 871 **ὀπίσσαι στρόφον ἐσθῆσιν περιβάλλονται. στρόφιον** was the people's word: *e.g.* Ar. Lys. 931; Thesm. 139, 255, 638. The **ζώνη** differs from the **στρόφιον**, the former being flat and worn over the hips, while the latter was a *twisted* scarf fastened round the bust over the tunic. Nonius p. 538. 7 says "*strophium* est fascia brevis quae virginealem tumorem cohibet papillarum". Cf. Catull. LXIV. 65 *tereti strophio lactentes vincia papillas*. The **ζώνη** and **στρόφιον** are distinguished in Ar. Thesm. 255 **σύζωσον ἀνύσας· αἰρέ νυν στρόφιον**. Both of these articles were **συλλαβαὶ πέπλων**.

437. It seems scarcely satisfactory to account for **τύχαν** by calling it a Dorism. The **τύχη** of Turnebus is not likely to be

- ΧΟ. ἐκ τῶνδε τοίνυν, ἴσθι, μηχανὴ καλὴ
 ΒΑ. λέξον τίν' αὐδὴν τήνδε γηρυθεῖς' ἔσει. (460)
 ΧΟ. εἰ μὴ τι πιστὸν τῷδ' ὑποστήσεις στόλῳ 440
 ΒΑ. τί σοι περαίνει μηχανὴ συζωμάτων;
 ΧΟ. νέοις πίναξι βρέτεια κοσμήσαι τάδε.

πρεπὴ πέλει M. πέλει cod. Guelf. τάχ' ἂν Marckscheffel, nescio quo sensu. τύχη Turnebus. τρυφή et ταῦτ' ἂν ἐμπερὴ πέλοι Oberdick. πέπλω M. Schmidt. συμφέροι στολῇ Weil. γυναικί Hermann, γυναιξιν Wecklein. Aut quod dedi aut, vitio altius explorato, κἄν τῇ τυχοῦσῃ ταῦτα συμπρεπὴ πέλοι legendum arbitror: quamobrem, vide adnot. 438 καλεῖ M, corr. Turnebus. μηχανὴν καλῶ Oberdick. Versibus in -λων -λει -λη -λω desinentibus errorem incidere paene necesse erat. 439 λέξον (superscripto σ) M. λέξον (superscripto εὖσον) cod. Guelf. γηρυθεῖς ἔσει M. γηρυθεῖς' ἔχεις Naber. γηρύσας' ἔχεις Meineke. γηρύσεις ἐμοί Schuetz. 440 ὑποστήσει M, corr. Wellauer. ὑποσχήσει Ask. 442 κοσμήσω Burges. κοσμήσει Pearson. Ceterum πίναξιν habet M.

accepted, even if it could (which it cannot) = "condicioni". Some more definite word, e.g. Oberdick's τρυφῇ, or the χλιδῇ, φυῇ &c., which it is open to anyone to suggest, would suit the place better. τί γάρ; is highly probable, but τοίνυν of the next verse demands care. It shews that the king did not raise or ask any direct question *demanding an answer*, but only interposed; for by τοίνυν the Chorus proceeds to ignore anything in the shape of a question, the particle being *continuative*. If τί γάρ; passed into τύχαν, the genitive γυναικῶν would as a consequence supplant γυναιξί. In Eur. Andr. 241 τί δ'; οὐ γυναιξί ταῦτα πρῶτα πανταχοῦ; if τί δ' οὐ had by any accident become corrupted into a noun, γυναικῶν would soon have replaced γυναιξί. The king's ejaculation = "well, I see nothing peculiar in that". For τί γάρ; = "quid enim?" = "of course", cf. Ag. 1139, 1239; Choeph. 880; Soph. O. C. 539. So τί μὴν; συμπρεπὴ includes both πρέποντα and συνήθη.

439. γηρυθεῖς' ἔσει, a construction of *futurum exactum* doubted by some, without reason. ἐγηρύθην indeed occurs only here; but inasmuch as γηρύομαι is preferred in tragedy to γηρύω (cf. P. V. 78), and many middle verbs form two

aorists, both in an active sense (e.g. ἀμυλλῶμαι, ἡμιλλησάμην, ἡμιλλήθην), there is no difficulty in γηρύομαι, ἐγηρύσάμην, ἐγηρύθην. The resolved form of *paucillo post futurum* with aorist is only found poetically: cf. Soph. O. T. 1146 οὐ σιωπήσας ἔσει; Antig. 1067 νέκυν νεκρῶν ἀμοιβὴν ἀντιδοῦς ἔσει; In prose the perfect participle only is used (γεγηρυκώς ἔσει). Wellauer indeed quotes Xen. Anab. VII. 6. 36 ἄνδρα κατακακύνοντες ἔσεσθε, but the best MSS. rightly enough give κατακεκακύντες.

440. Editors agree in ὑποστήσεις for ὑποστήσει. The loss of σ before στόλῳ was likely. The middle form is quite possible: cf. Il. XIII. 375 πάντα τελευτήσεις ὅσ' ὑπέστης Πριάμω, ibid. II. 286 ἐκτελέουσιν ὑπόσχεσιν ἥνπερ ὑέστησαν, and in the sense "undertake" ὑφίσταμαι is common. But with πιστόν the active is much stronger in the sense "give a support (or foundation)", "give something on which to rely". Cf. Soph. Aj. 1091 γνώμας ὑποστήσας σοφάς.

442. κοσμήσαι may depend on μηχανὴ καλὴ (the Chorus having spoken *through* the king's interpositions), or on περαίνει (i.e. περαίνει ὥστε or τὸ...). νέοις. The usual word in this signification is καινοῖς, and accordingly the Scholiast

- BA. αἰνιγματῶδες τοῦπος· ἀλλὰ πῶς, φράσον.
 XO. ἐκ τῶνδ' ὅπως τάχιστ' ἀπάγξασθαι θεῶν. (465)
 BA. ἤκουσα μαστικτῆρα καρδίας λόγον. 445
 XO. ξυνήκας· ὁμμάτωσα γὰρ σαφέστερον.
 BA. καὶ πολλαχῇ γε δυσπάλαιστα πράγματα·
 κακῶν δὲ πλήθος ποταμὸς ὥς ἐπέρχεται·
 ἄτης δ' ἄβυσσον πέλαγος οὐ μάλ' εὐπορον (470)
 τόδ' ἐσβέβηκα, κούδαμοῦ λιμὴν κακῶν. 450
 εἰ μὲν γὰρ ὑμῖν μὴ τόδ' ἐκπράξω χρέος,

443 ἀλλ' ἀπλῶς Abresch: recipiunt festinanter paene omnes. 444 ἀπαλλάξασθαι cod. Guelph. 445 μακιστῆρα M, corr. Auratus. δακνιστῆρα Hermann, scholio deceptus. μου κνιστῆρα Martin. 447 Deest personae nota in M. καὶ μὴν πολλαχῇ γε M, corr. Turnebus. καὶ π. μὴν H. L. Ahrens. 450 ἐσέβηκε M, corr. Spanheim. ἐσβέβηκε Turnebus. "Fortasse εἰσέβηκε" Wecklein. Inest aliquid offensionis in repetito κακῶν, neque negaverim poetae πάρα vel κυρεῖ potius deberi.

notes καινοῖς ἀναθήμασι. v: Plat. Rep. 405 D καινὰ καὶ ἄτοπα. In Pers. 665 καινὰ... νέα τ' ἄχη. *πίνακες* (votive tablets) were the only things which were hung upon statues of the gods.

443. ἀλλὰ πῶς is sound. The present editor, when reading this play for the first time with nothing but Dindorf's text, had noted in the margin the query ἀλλὰ πῶς opposite Dindorf's ἀλλ' ἀπλῶς. ἀπλῶς is indeed well known in such connections; cf. Prom. V. 607 οὐκ ἐμπλέκων αἰνίγματ' ἀλλ' ἀπλῶ λόγῳ, but ἀλλὰ πῶς recommends itself intuitively in the present context. "You say you will adorn them with unheard-of tablets; that is a dark saying; pray tell me *how*". For Abresch's alteration Paley further quotes Anaxilas ap. Athen. XIII. p. 558 αὐτὸν λαλοῦσ' ἀπλῶς μὲν οὐδέν, ἀλλ' ἐν αἰνιγμοῖς τισι.

444. ἀπάγξασθαι. The infinitive is explanatory of, and in the same construction with, κοσμηῆσαι.

445. ἤκουσα. Goodwin, Moods and Tenses § 19, note 5. Cf. Eur. Andr. 919 OP. ξυνήκα· ταρβείς τοῖς δεδραμένοις πόσιν. EP. ἔγνωσ· ὀλεῖ γάρ μ' ἐνδίκως.

μαστικτῆρα, because such a pollution to the country would be most baleful (inf. 452): it expresses no sympathy with the Danaids.

447. καλ...γε, answering to ξυνήκας κ.τ.λ. "Yes, my eyes are open, and all around I see, &c." These particles are most appropriate, and the omission of μὴν is the easiest correction. καὶ μὴν...γε form indeed a favourite combination of Aeschylus (P. V. 982, 985; S. c. T. 245; Pers. 992 &c.), but they introduce a *new point*, and do not, like καλ...γε, answer with a qualification a previous statement of another person. Yet the latter is clearly the sense here. ἔστι (not ἐπέρχεται) is to be supplied with πράγματα ("troubles" as in πράγματα παρέχειν).

448. ἐπέρχεται, of a hostile oncoming, as inf. 538, οἱ ἐπιόντες (Hdt. IV. 11 &c.) of assailants.

449. οὐ μάλ' εὐπορον = μάλα οὐκ εὐπορον. Cf. inf. 893 οὐ μάλ' ἐς μακράν. Pers. 325 κείται θανῶν δέλαιος οὐ μάλ' εὐτυχῶς. Similarly οὐ πάνν, *non prorsus*, &c.

451. ἐκπράξω χρέος. In the great majority of instances χρέος means a debt or obligation, and coupled with ἐκπράξω, which so often means "exact", that meaning of χρέος is almost necessary. The combination is at any rate significant. If χρέος only = χρέμα, and ἐκπράξω only = *efficiam* without further allusion, there seems to be some violation of literary principles. To Athenian ears ἐκπράξω

μίασμ' ἔλεξας οὐχ ὑπερτοξεύσιμον·
 εἰ δ' αὖθ' ὁμαίοις παισὶν Αἰγύπτου σέθεν
 σταθεὶς πρὸ τειχέων διὰ μάχης ἦξω τέλους, (475)
 πῶς οὐχὶ τὰνάλωμα γίγνεται πικρόν, 455
 ἄνδρας γυναικῶν εἵνεχ' αἰμάξαι πέδον;
 ὅμως δ' ἀνάγκη Ζηνὸς αἰδεῖσθαι κότον
 ἰκτῆρος· ὕψιστος γὰρ ἐν βροτοῖς φόβος.
 σὺ μὲν, πάτερ γεραιὲ τῶνδε παρθένων, (480)
 κλάδους τοιούτους αἰψ' ἐν ἀγκάλαις λαβὼν 460

453 ὁμαίους M, corr. Turnebus. 454 τέλος Pauw. 456 οὐνεχ' M.
 457—459 Iterum atque iterum in hac ῥήσει cogitabundus reticet Pelasgus; itaque
 nil est cur miremur parum κατεστραμμένην esse λέξιν. Quod igitur post ὅμως
 δ' ἀνάγκη sequitur σὺ μὲν (v. 459), nullus idcirco suspitioni locus est, neque illic
 scribendum σὺ δ' οὖν neque hic ἐπεὶ δ' ἀνάγκη aut ὅμως δ' ἐπεὶ χρῆ aut ὅμως δὲ χρῆ
 γάρ. 459 ἴθ' οὖν Schuetz. σὺ μὴν Stenzel. 460 τε τούτους M. τοιούτους scripsi.
 Versum excidisse putat Hermann. λαβέ pro λαβὼν et βωμούς τ' Schwerdt. αἰρ'

χρέος would seem deliberately chosen with a reference to quittance of debt, else why did not the poet say τόδ' ἐκπράξω alone? χρέος = "debt" in Ag. 452 δημοκράντου δ' ἀρᾶς τίνει χρέος, and the combination χρέα εἰσπραχθέντα occurs Dem. 986 &c. Yet ἐκπράξω χρέος is not = ἐκτινῶ χρέος, but "exact the debt", i.e. "If I shall not succeed in collecting (i.e. making up) for you a quittance of this claim". The king is in the position of the collector. The people ἐκτινεί τὸ χρέος, the king ἐκπράξει τὸ χρέος. The χρέος is the debt of protection due to suppliants from Argos; the payment of the debt is the granting of help; the penalty for the unpaid debt will be a μίσμα.

To this sense of χρέος the word ἀνάλωμα gives the strongest confirmation. In a similar connection Soph. O. C. 235 μή τι πέρα χρέος ἐμὰ πόλει προσάψης.

452. οὐχ ὑπερτοξεύσιμον, i.e. μίσμα, ὑπὲρ οὗ γλώσσης τόξον οὐδεὶς δύναται πέμψαι, "no one can exaggerate it". It would be very tame to render an "insurpassable" pollution. For τοξεύειν of words, cf. Eum. 676 ἡμῶν μὲν ἥδη πᾶν τετόξευται βέλος. Pind. I. II. 5 τοξεύειν

ὅμους, and especially Cho. 1033 τόξω γὰρ οὗτις πημάτων προσίξεται.

458. ὕψιστος—φόβος, it is a question whether the meaning is (i) ὁ τοῦτον φόβος ὕψιστός ἐστι φόβων τῶν ἐν βροτοῖς, or (ii) Ζεὺς γάρ ἐστιν ὁ ὕψιστος φόβος (φόβος = "object of fear"), or (iii) ὁ γὰρ κότος οὗτος ὕψιστός ἐστι κ.τ.λ. On the other hand no king would make such an unroyal statement as that "fear is supreme among mortals". The fourth rendering is therefore excluded.

459. σὺ μὲν. On the asyndeton see critical note v. 457.

460. The whole difficulty of this passage has been caused by the misreading τέτους for τοιούτους. τούτους indeed can hardly be right in any case. Each suppliant has one wand and Danaus only one, yet the king bids Danaus take an "armful" of these κλάδοι. Where does he get them? His daughters keep theirs by them, as we see immediately, and yet Danaus is to take enough to lay upon many altars in the city. He is not likely to have brought a supply with him, as τούτους would imply. The king therefore says "go and get as quickly as you

βωμούς ἐπ' ἄλλους δαιμόνων ἐγχωρίων
 θές, ὡς ἴδωσι τῇσδ' ἀφίξεως τέκμαρ
 πάντες πολῖται· μηδ' ἀπορριφθῇ λόγος
 ἐμοῦ· κατ' ἀρχῆς γὰρ φιλαίτιος λεώς.
 καὶ γὰρ τάχ' ἂν τις οἰκτίσας ἰδὼν τάδε
 ὕβριν μὲν ἐχθήρειεν ἄρσενος στόλου,
 ὑμῖν δ' ἂν εἴη δῆμος εὐμενέστερος.

(485)

465

τοῖς ἥσσοσιν γὰρ πᾶς τις εὐνοίας φέρει.

ΔΑ. πολλῶν τὰδ' ἡμῖν ἐστὶν ἡξιωμένα,
 αἰδοῖον εὐσεβοῦντα πρόξενον λαβεῖν·

(490)

470

pro αἰψ' et βωμούς τ' Weil.

463 ψόγος Conington.

465 οἶκτος εἰσιδὼν M,

corr. Hermann. εἰκὸς εἰσιδὼν Turnebus. ἰκέσ' εἰσιδὼν M. Schmidt.

468 εὐ-

νοίαν Hartung.

469 Deest personae nota in libris.

470 εὐ ρ' ἔοντα M.

can an armful of branches *like those* you have". αἰψα thus obtains a good force. The scansion τοιούτους in Ag. 315, 593, 1075, 1352, 1360. P. V. 952. Cho. 291. Eum. 197, 424, 638. Fr. 159, 293.

463. μηδ' ἀπορριφθῇ λόγος ἐμοῦ, strangely taken by Weil as "ne verba iaciantur *in me*". He compares Eur. Cycl. 51 ῥίψω πέτρον τάχα σου. Under the same impression (apparently) Conington read ψόγος. Yet, though ῥίψω may take the construction of στοχάσσομαι in a certain context, ἀπο- makes a great difference, and εἰς ἐμέ would be required in the présent surroundings (cf. Hdt. iv. 142 &c.). The natural meaning is "and let no word of me (*i.e.* concerning me) fall from you". The genitive as in Soph. Antig. 11 οὐδεὶς μῦθος...φίλων ἡδύς. The king wishes not to appear in the matter, for the reason given in the next line: Danaus must seem to be acting entirely for himself.

464. κατ' ἀρχῆς κ.τ.λ., a subtle reproof administered to "Demos". It is difficult to find an exact parallel to the construction with the adjective, φιλαίτιος κατὰ τινος. With verbs (λέγειν, ψεύδεσθαι κ.τ.λ.) and with nouns (λόγος, αἰτία) it is common. The sense is felt to be the same as αἰτίας φιλεῖ αἰτιάσθαι κατ' ἀρχῆς.

465—467. The construction is a little

lax. After ὕβριν μὲν ἐχθήρειεν it would naturally run ὑμῖν δ' ἂν εἴη εὐμενέστερος, but the subject of the latter clause is changed to δῆμος.

467. εὐμενέστερος, not ἢ τοῖς Αἰγύπτου παῖσιν, but "more well-disposed than it would otherwise be".

468. εὐνοίας, the plural=kindly sentiments variously expressed. Cf. S. c. T. 450 προστατηρίας Ἀρτέμιδος εὐνοίαισι. ὀργαί P. V. 315, and inf. 742.

φέρει, "pays", "contributes", "offers" as in δῶρα, ἐπίηρα, χάριν φέρειν.

469. πολλῶν, not simply πολλοῦ, "worth much" or "a high price", but "we think this worth a host of other advantages". Paley renders "this is deserving of much gratitude from us", disregarding the tense and giving to πολλῶν a difficult sense (πολλῆς χάριτος). The perfect, hard at first sight, is the natural tense. Danaus is about to ask for a *further* favour. He first says "what we have already obtained *has had* its proper value set upon it". ἀξιοῦσθαί τινος, (1) "to be deemed worth a certain value, price, or return"; (2) "to be deemed *equivalent* to a certain amount". The latter is the sense here.

470. εὐ ρ' ἔοντα of M is retained as εὐ ῥέοντα by some editors. Its meaning could only be "fluent", "with ready

ὁπάοντας δὲ φράστοράς τ' ἐγχωρίων
 ξύμπεμψον, ὥς ἂν τῶν <μὲν ἀστικῶν> θεῶν
 βωμοὺς προνάους καὶ πολισσούχους ἔδρας

εἰς ῥέοντα sec. man. Porsoni languidum εὐρεθέντα recipiunt multi. εἰσπορόν τε vel εὐφρονούντα Legrand. εὐθενούντα Wecklein. Dedi quod sententia postulat. πρὸς ξένον M, corr. Canter. 471 φράστορας τῶν ἀστυκῶν Schuetz, Bothe. 472 τῶν πολισσούχων M, et in sequenti versu πολισσούχους (in πολισσούχων postea mutatum). Aut hoc aut illud reiciendum, utpote oriundum ex altero. ὥς ἂν θεῶν πολισσούχων ἔδρας (omisso sequenti versu) Bothe, quod quidem remedium aliquanto fortius est. Plerique errorem putant esse in πολισσούχους (v. 473), quod corrigere conantur in πολυλλίτους (Butler), πολυξέστας (Hermann), πολυχρύσους (Voss), περι-

tongue". Cf. Dem. 272. 20, θρασυνομένη καὶ πολλῶ ῥέοντι καθ' ὑμῶν. Hor. Sat. I. 7. 28 *salso multoque fluenti*. Fluency, however, is quite away from the matter. Rather Danaus rejoices to have found a champion who is "powerful" (εὐθενούντα Wecklein), "full of resource" (εἰσπορόν τε Legrand), or "well-disposed" (εὐνοούντα Pauw) &c. Porson's εὐρεθέντα is palaeographically good, but (joined with λαβεῖν) is weak in style. "To get a champion who has been found to be compassionate" could only be sound, if the king had been *proven* in any practical degree. A person who on being put to the test turns out foolish or bad may be said ἄνους, κακὸς εὐρίσκεσθαι, but the king cannot be said αἰδοῖος εὐρεθῆναι in this sense. In v. 394 we have γενοῦ πανδίκως εὐσεβῆς πρόξενος, and in v. 311 πῶς οἶν πρὸς ὑμᾶς εὐσεβῆς ἐγὼ πελω; while in v. 457 the king is anxious to do what is right in the sight of heaven. εὐσεβοῦντα seems therefore the required participle, from which the MS. readings arose probably through transposition of letters and misreading of P for B.

471. ὁπάοντας, for protection. φράστορας, for guidance. To these notions answer (by Chiasmus) εὐρωμεν βωμοὺς and ἀσφάλεια δ' ἤ. The prose form is φραστήρ. Xen. Cyr. V. 4. 40 φραστήρ ὁδῶν. Plutarch II. 243 F αὐτοὶ μὲν ἐπλανῶντο περὶ τὴν χώραν, φραστήρων δεόμενοι.

The genitive ἐγχωρίων is masculine

and partitive, not neuter and objective. Such partitive genitives usually take the article. Xen. An. I. 8, 1 Πατηγῆας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν.

472. τῶν μὲν ἀστικῶν. The MS. reading πολλισσοῦχων is generally kept, and πολισσούχους in the next line altered (v. crit. note). It seems to have been assumed that of the two words the *former* was necessarily the genuine one. If this were true, it would be easiest to read πολισσόους in v. 473. In v. 480 the king (in a kind of recapitulation) says βωμοὺς ἀστικούς θεῶν θ' ἔδρας, and from this, unless ἀστικός is to be taken as the representative of πολισσούχων, it might appear that ἀστικῶν belonged to this place also. By reading μὲν, the δὲ of v. 474 is made to bring out better the two-objects of the ὁπάοντες and φράστορες respectively. πολισσούχων may be either a gloss or an illusion from the following πολισσούχους. ἀστικοὶ θεοὶ are the gods who have altars or temples in the town. These are elsewhere called θεοὶ ἀγοραῖοι, and, as such, are distinguished from the gods outside the walls (πεδιονόμοι, ἀγρονόμοι). Cf. Ag. 90 θεῶν | τῶν τ' ἀγρονόμων τῶν τ' ἀγοραίων. πολισσούχοι θεοὶ on the other hand are gods of the *acropolis*. S. C. T. 272 ἐγὼ δὲ χώρας τοῖς πολισσούχοις θεοῖς πεδιονόμοις τε κάγορᾶς ἐπισκόποις...ἐπεύχομαι...θήσειν τροπαῖα. Where, as here, there is no actual word of contrast (e.g. πεδιονόμοι), and where the city is emphasised, ἀστικῶν seems most appropriate.

- εὔρωμεν, ἀσφάλεια δ' ἢ δι' ἄστεος (495)
 στείχουσιν· μορφῆς δ' οὐχ ὁμόστολος φύσις· 475
 Νεῖλος γὰρ οὐχ ὁμοῖον Ἰνάχῳ γένος
 τρέφει· φύλαξαι μὴ θράσος τέκη φόβον.
 ἦδη φίλον τις ἔκταν' ἀγνοίας ὑπο.
 BA. στείχουσιν ἄν, ἄνδρες· εὖ γὰρ ὁ ξένος λέγει· (500)
 ἡγείσθε βωμούς· ἀστικούς θεῶν θ' ἔδρας· 480
 κὰν ξυμβολαῖσιν οὐ πολυστομεῖν χρεῶν

στόλους (Paley). Eius modi coniecturarum nullus finis est, nam ex indicibus per multa invenire licet a πολυ- et πολυ- incipientia, e.g. πολυστεφεῖς, πολισσόους &c. 474 ἀσφαλείας δὲ δι' M, corr. Turnebus. ἄστεως (o superscripto) M. 477 Valde admiror VV.DD. (Pauwium Paleium alios) φόνον pro φόβον substituisse. Vide adnot. φόνον Mueller-Struebing. 478 καὶ δὴ M et edit. ἦδη scripsi. 480 ἀστικούς M, corr. Turnebus. ἀστικούς praefert Stanley. θεῶν ἔδρας M, corr. Abresch. 481 καὶ ξυμβολοῖσιν M. κὰν ξυμβολαῖσιν scripsi. καὶ ξυμβολοῖσιν Valckenaer. Deinde

475. ὁμόστολος: elsewhere this word = ὁμοῦ στελλόμενος, e.g. Soph. O. T. 212 βάκχων...Μαινάδων ὁμόστολον. Here it = ὁμοίως ἐσταλμένη ("similarly equipped or dressed"). στόλος or στολή is suggested according to context. It seems more natural to render "our outward form wears not the same appearance" than "our outward form walks not with theirs".

477. φόβον of MSS. is assuredly right. Paley, who condemns it, seems to understand it as "beware lest my boldness in going alone should cause a panic among the citizens". If this were the meaning it would indeed be absurd. But the true sense is "beware lest over-confidence (now) be the parent of (subsequent) fear", i.e. by bringing us into a position of danger. Not satisfied with altering the text Heimsoeth alters the Scholiast's μὴ θαρρήσας μόνος ἀπελθεῖν φοβηθῶ ὑπὸ τινος into φονευθῶ. The Scholiast's comment is wrong, but it proves that he read φόβον. He should have said μὴ λαν νῦν θαρρήσας ὕστερον πίπτω εἰς φόβον.

478. καὶ δὴ has no place here; καὶ γὰρ might suit the sense but not καὶ δὴ, especially with aorist. ἦδη is palaeo-

graphically a most easy correction, and is entirely to the point with the gnomic aorist, cf. Eum. 50 εἰδὼν ποτ' ἦδη, Thuc. II. 89 πολλὰ στρατόπεδα ἦδη ἔπεισεν ὑπ' ἐλασσόνων, Eur. Frag. 1057 μέλλων γ' ἱατρός, τῇ νόσφ' διδοὺς χρόνον, | λάσατ' ἦδη μάλλον ἢ τεμῶν χροά.

480. ἡγείσθε βωμούς. The omission of the preposition is very rare with ἡγείσθαι. It occurs once or twice in the Odyssey, e.g. VII. 22 ὦ τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο | Ἀλκινόου;

481. κὰν ξυμβολαῖσιν: the adjective ξυμβολοῖσιν can hardly stand. Elsewhere it refers only to omens, with οἰωνός understood (e.g. P. V. 487). It is in the highest degree improbable that (1) a word which had become technical should return to the general meaning here, (2) the article, which might assist the general meaning, should be omitted. Valckenaer gives καὶ ξυμβολοῖσιν, and it is perhaps possible to omit the article (cf. Ag. 39, where, however, the completeness of the parallel needs some discussion). The reading given in the present text may have the meanings "in your meetings with others" or "in the cross-roads". The latter is to be chosen, cf.

ναύτην ἄγοντας τόνδ' ἐφέστιον θεῶν.

ΧΟ. τούτῳ μὲν εἶπας, καὶ τεταγμένος κίοι.

ἐγὼ δὲ πῶς δρῶ; ποῦ θράσος νέμεις ἐμοί; (505)

ΒΑ. κλάδους μὲν αὐτοῦ λείπε, σημεῖον πόνου.

485

ΧΟ. καὶ δὴ σφε λείπω χειρὶ καὶ λόγοις σέθεν.

ΒΑ. λευρὸν κατ' ἄλσος νῦν ἐπιστρέφου τόδε.

ΧΟ. καὶ πῶς βέβηλον ἄλσος ἂν ῥύοιτό με;

παλινστομεῖν Dobree. 482 ἐφ' ἐστὶν mera libidine Burges. 483 κίει Schuetz. 484 ποῦ θ' ἔδρας Badham. νεμῖς Porson. 486—495 Desunt personarum notae. 486 χειρὶ λόγους Valckenaer. πείθομαι Hartung. 487 ἐπιστρέφω M, corr. Robortellus. ἐπιστροφῶ Dobree. 488 βέβηλον ἂν ἄλσος ἂν M (correctiones a sec. man.), βέβηλον ἂν πέδον Weil. Si quid mutandum esset, posses melius, opinor, καὶ πῶς βέβηλ' ἂν, ἄλσος ὥς, ῥύοιτό με; Sana tamen est vulgata.

Frag. Oed. 171

ἐνθα συμβολὰς

τριῶν κελεύθων Ποτνιαδῶν ἡμεῖβομεν.

Diodorus uses συμβολαὶ of a confluence of rivers. The reading suits well with πολυστομεῖν, "gossiping" in triivis.

482. ἄγοντας, not "while ye are leading" but "to the effect that (or how) ye are leading", i.e. οὐ χρεὼν πολυστομεῖν (λέγοντας) ὅτι "ἄγομεν τόνδε κ.τ.λ."

486. χειρὶ καὶ λόγοις: in saying αὐτοῦ the king points to the place. There can be no such antithesis as Oberdick fancies between χειρὶ and λόγος (i.e. ἔργον and λόγος), inasmuch as the king has done no deed whatever, or at least no deed of χειρ. Rather χειρὶ καὶ λόγοις = ὥς κελεύεις τῇ χειρὶ ἅμα δεικνύς.

The dative is a difficult instance of the causal: cf. S. c. T. 319 πόλεως ῥύτορες στάθῃ' ὀξυγόοις λιταῖσιν.

487. λευρὸν ἄλσος, i.e. the orchestra. This movement is obviously unnecessary for the plot, and is but a transparent dramatical device for getting the Chorus into position for the next stasimon.

488. βέβηλον ἄλσος. At first sight βέβηλον ἄλσος seems almost a contradiction in terms. The case of the word ἄλσος seems to be as follows. Originally it was a grove, i.e. a spot planted with trees and covered with grass. Such groves being planted about temples and sacred places,

ἄλσος in a narrower sense meant a sacred grove. Then the whole τέμενος of a holy place, whether grown with trees or not, was called ἄλσος. Cf. Strabo IX. 412 οἱ δὲ ποιηταὶ ἄλση καλοῦσι τὰ ἱερὰ πάντα, κἂν ἢ ψιλά, and so the Scholiast on Pind. Ol. III. 18. By a metaphor poets also extended the word to such expanses or demesnes as had something hallowed or mysterious about them: cf. inf. 537 Δῖον πάμβοτον ἄλσος, Pers. 111 πόντιον ἄλσος (= Neptunia prata). But there is no authority for supposing the use further extended to any λαῶν sacred or profane. Of a grove which was no grove it was only used in a religious or quasi-religious connection. Next as to βέβηλον. In Soph. O. C. 10 (ἡ πρὸς βεβήλοισι ἢ πρὸς ἄλσεσιν θεῶν) βέβηλα is the direct opposite of ἄλση. In Soph. Frag. 109 τὰ βᾶτα and βέβηλα are opposed and in Eur. Heracl. 404 βέβηλα) (κεκρυμμένα. Yet on Soph. O. C. loc. cit. Jebb remarks that "sacred groves were often open to visitors", and mentions how Pausanias speaks of the inaccessibility of some of them—a remark which would not have been made if inaccessibility had been a matter of course. The reply of the Danaids then is: "But the lawn is not ἀσπιβής, ἀβατος. How can an open lawn (τοῖς τυχοῦσι βάσιμον Bekker Anecd. 323. 13) keep us from harm?" ἄλση are of two kinds, βέβηλα and ἀβέ-

- BA. οὐ τοι πτερωτῶν ἀρπαγαῖς σ' ἐκδώσομεν. (510)
 XO. ἀλλ' εἰ δρακόντων δυσφρόνων ἐχθίοισιν; 490
 BA. εὐφημον εἶη τοῦπος εὐφημουμένη.
 XO. οὗτοι τι θαῦμα δυσφορεῖν φοβουμένους.
 BA. ἀεὶ δ' ἀνάκτων ἐστὶ δεῖμ' ἐξάλσιον.

489 ἀρπαγες ἐκδώσομεν M. ἀρπαγαῖς Turnebus. σ' addidit Porson. ἀρπαγῇ σ' Paley. 490 ἀλλ' ἢ Scaliger. ἀλλ' ἢ Stanley. Deinde δυσφρόνων Schuetz. 491 εὐφημουμένην Lefranc. ἐνθυμουμένην Schuetz. 492 δυσθροεῖν Valckenaer. φόβῳ φρενός M. φρένας Bothe. De eo quod dedi vide adnot. 493 ἀεὶ δ' ἀνάκτων Hermann. δ' ἀνάτων Ludwig. γυναικῶν Linwood. δαμάλεων Weil.

βηλα,—this is the former: it is only the πάγος itself which can serve as sanctuary.

489. The difficulty of this line is generally passed over in silence. What is its connection with the preceding and following lines? Schütz says the expression is taken from the exposure of children, and compares Eur. Ion 902 καὶ νῦν ἔρρει πτανοῖς ἀρπασθεὶς θοῖνα παῖς μοι καὶ σὸς τλάμων. If we accept this, as we may very well do, the connection seems to be: v. 489, "Do not be alarmed: I am not about to put you at the mercy of your cousins, as men expose children to be carried off by birds of prey". v. 490, "Birds of prey! It is worse than that we fear; worse even than that most loathsome thing the serpent. What if you put us at the mercy of such foes as these?" v. 491, "Your speech is not courteous. I said I should not put you at their mercy, and you treat my promise with little respect. I give you fair words, and I look to receive them". This is very condensed, but not more so than many other passages of στιχομυθία. The opposition of δρακόντων to πτερωτῶν, the epithet δυσφρόνων, and the point of εὐφημον, are all best brought out by this explanation.

πτερωτῶν, masculine, to judge from Eur. Bacch. 256 σκοπεῖν πτερωτοῖς (though there οἰωνοὺς is to be supplied from the context). The only other tragic instance is Eur. Hel. 747 πτερωτῶν φθέγματα. The analogy of πετεινά on the other hand points to the neuter.

ἐκδώσομεν with double reference (1) *dedere hostibus*, (2) *exponere*, ἐκτιθέναι.

491. εὐφημον, "courteous", not "faustum", for the Danaids have said nothing *δύσφημον* from a religious point of view. Lexicons restrict the meaning in too many instances. In Pind. P. x. 54 εὐφημαίαι are hymns of *praise*, and as late as Polybius (xxxi. 14, 4) εὐφημοὶ λόγοι are panegyrics. From Bekker's Anecd. Paley quotes εὐφημεῖται· ἀκούει καλῶς. So *δύσφημεῖν* = *κακῶς λέγειν*, *δύσφημα* = "slander". εὐφημισμός is the use of a more polite for a less polite term. Cf. Dem. De F. L. 356 εὐφημότατ' ἀνθρώπων "most fair-spoken". 492. *δυσφορεῖν*, of impatience and fretfulness. Soph. El. 255.

φόβῳ φρενός of MSS. is intolerable. φρενός adds no qualification to φόβῳ. S. c. T. 83 εἴλε δ' ἐμας φρένας δέος and sup. v. 354 φόβος μ' ἔχει φρένας give no more warrant for φόβος φρενός than "fear fills my mind" gives for "he ran away through fear of mind". In S. c. T. 661, if σὺν φοίτῳ φρενῶν were right, the genitive would be helpful in defining φοῖτος. The true reading there, however, is *συμφύτως φρενί*. The only instances in Aeschylus which might seem similar to this place, prove on examination to be entirely different; viz. Cho. 80 φρενῶν στόγος κρατούσῃ and inf. 908 κατ' εὐνοίαν φρενῶν. In the former the inward feeling is opposed to the exterior show: in the latter the strong sense "heartfelt" is prominent.

493. A very difficult verse. The key

- XO. σὺ καὶ λέγων εὐφραине καὶ πρᾶστων χερί. (515)
 BA. ἀλλ' οὔτι δαρὸν χρόνον ἐρημώσει πατήρ. 495
 ἐγὼ δὲ λαοὺς συγκαλῶν ἐγχωρίους
 στείχω, τὸ κοινὸν ὡς ἂν εὐμενὲς τιθῶ,

Vulgatam non sine defensione servavi, ita tamen ut aliquamdiu cogitarem de ἀεὶ δ' ἀνάκτων ἔστ' ἔχειν ἐξουσίαν, h. e. "sed regibus semper debetur oboedientia".

494 σὺ τοι Schuetz. φρενί M. φρένα Heath. φρενοῦ Bothe. φρόνει Bamberger. χερὶ reposui, vide adnot. 495 οὔτε C. G. Haupt: sequeretur ἐγὼ τε. οὐ σε Lincke. δαρὸν σ' ἐξηρημώσει Hermann. ἐρημώσει πατρός Paley. παῖδ' ἐρημώσει Wecklein. γόνον pro χρόνον Weil. De pronomine recte omisso vide infra. 497—499 Omiserat prima man., supplevit sec. in M. 497 πῖέτω M. ἐπιέτω codd. recc., corr. Weil. πείσω haud bene Turnebus (nam συγκαλῶν nullo modo

to the meaning lies in the sense of ἐξαισιον, which happens to be debateable. The original meaning is of course τὸ μὴ ἐν αἰσῇ ὄν, i.e. that which exceeds due or equal proportions. If αἶσα is a fair share or allotment, ἐναίσιος is he who keeps within his lot, ἐξαισιος is the contrary. But ἐξαισιος does not seem ever to mean "unsuitable" in the sense "unbecoming". "But fear is always unbecoming in kings" seems therefore an impossible rendering. Nor is such a remark called for by the words of the Chorus. From the original meaning comes the usage of Od. XVII. 577 ἢ τινὰ πον δέϊσας ἐξαισιον (where Mr Merry rightly takes ἐξαισιον adverbially="out of measure"). Ibid. IV. 690 οὔτε τινὰ βέξας ἐξαισιον οὔτε τι εἰπῶν | ἐν δῆμῳ· ἢ τ' ἐστὶ δίκη θείων βασιλῶν, ἐξαισιον="out of equality", "overbearing". II. xv. 598 Θέτιδος ἐξαισιον ἀρήν ("extravagant"). In these instances *excess* is the prominent notion. In Attic Greek the only meaning appears to be "*surpassing*", with e.g. δμβρος, χειμῶν, μέγεθος. Aeschylus may therefore have used the word in the sense "exceeding all others", "transcendent". The Chorus says "no wonder I am peevish, from fear". The king answers "But that fear should be overcome by a greater fear, the fear of offending a king", and he gracefully puts the remark in the plural and with ἀεὶ.

494. χερί. Most editors read φρένα for the MS. φρενί. εὐφραине does not require an object: cf. Eur. Or. 287 τοῖς μὲν λόγοις ἠδύφρανε, τοῖς δ' ἐργοῖσιν οὐ, II. XXIV. 101 Ἥρη δὲ χρύσειον καλὸν δέπας ἐν χερὶ θῆκεν | καὶ β' εὐφρην' ἔπεσσε.

It might be urged that πρᾶστων is sufficient without χερὶ as an antithesis to λέγων. But there are other ways of πράσσειν than with the hand, and πράσσειν may itself be done τῷ λέγειν. The antithesis λέγων)(πράστων χερὶ instead of λέγων γλώσση)(πρ. χερὶ is due to the fact that there *is* no other way of speaking except γλώσση. In II. i. 77 we have ἔπεσαν καὶ χερσὶν ἀρήξειν, which differs from ἔπεσαν καὶ ἐργοῖς exactly as καὶ λέγων καὶ πρᾶστων χερὶ does from καὶ λέγων καὶ πράστων.

495. ἐρημώσει, without object, a frequent use with verbs of leaving, forsaking, e.g. προλιπεῖν, προδοῦναι &c. Cf. Cho. 269 οὔτοι προδώσει Λοξίου μεγαθυρίας χρησμὸς, Eum. 64 οὔτοι προδώσω (sc. ὑμᾶς).

496. συγκαλῶν, future. There is, as Paley says, a reference to the Athenian σύγκλητοι ἐκκλησία, before which public suppliants were produced. We may add that the plural λαοὺς is chosen for the same purpose, that being the constitutional title of the assembled people. Cf. ἀκούετε λεῶ="ογεε".

497. στείχω. ΠΙΕΤΩ of MSS. has

καὶ σὸν διδάξων πατέρα ποῖα χρὴ λέγειν.

πρὸς ταῦτα μέμνε, καὶ θεοὺς ἐγχωρίους (520)

λιταῖς παραιτοῦ τῶν σ' ἔρως ἔχει τυχεῖν. 500

ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι.

πειθῶ δ' ἔποιτο καὶ τύχη πρακτήριος.

ΧΟ. ἀναξ ἀνάκτων, μακάρων στρ. α'.

μακάρτατε καὶ τελέων (525)

τελειότατον κράτος, ὄλβιε Ζεῦ, 505

πιθοῦ τε καὶ γενέσθω.

ἄλευσον ἀνδρῶν ὕβριν εὖ στυγῆσας,

λίμνα δ' ἔμβαλε πορφυροειδεῖ

idem est quod συγκαλέσας). σπεύσω Martin, Heimsoeth. ἔρω F. W. Schneider. κίω Zakas. πατῶ Wecklein. 498 διδάξω M et editt. διδάξω fuerat, h. e. διδάξων. τοῖα M. ποῖα cod. Par. τοῖ' α' Shilleto. πατέρ' ὅποια Stanley. 501 πορσύνων M, corr. Heath. Qu. ταῦτά? 506 πείθου M, corr. Stanley. In verbo γενέσθω sine causa offenduntur nonnulli. καὶ γένει σῶ ἄλευσον Schuetz. λιταὶ τελείσθων Martin. μελέσθω Lincke. μ' ἀνδρῶν audacius Oberdick. 508 λίμνα

lost initial C through the final σ of ἐγχωρίους. Turnebus' πείσω is impossible, since συγκαλῶν cannot = συγκαλέσας. στείχω is the usual word, cf. Cho. 764 στείχω δ' ἐπ' ἄνδρα τῶνδε λυμαντήριον.

498. διδάξων. διδάξω might be (1) future indicative or (2) aorist subjunctive. In the latter case the construction would be στείχω συγ. λ. ὡς ἂν εὐμενὲς τιθῶ τὸ κοινὸν καὶ ὡς ἂν διδάξω κ.τ.λ.; but the king would not call the people together "in order to" instruct Danaus. In the former case στείχω...διδάξω would correspond, στείχω being a quasi-future like εἴμι. Yet the best construction and sense obviously make for στείχω (1) συγκαλῶν λαοὺς ὡς ἂν κ.τ.λ., (2) διδάξων σὸν πατέρα κ.τ.λ.

499—500. Construe καὶ θεοὺς παραιτοῦ (ᾧστε) τυχεῖν (τούτων), τῶν (= ᾧν) σ' ἔρως ἔχει.

501. ταῦτα, sc. what is stated in vv. 497, 498.

503—506. The appeal to Zeus is based alternately upon (1) his omnipotence, (2) his own beatitude. Thus (1) ἀναξ ἀνάκτων and τελέων (the noun) τελειότα-

τον κράτος, (2) μακάρων μακάρτατε and ὄλβιε. He can help the Danaids, and he should (comparing his own bliss with his offspring's sufferings).

506. γενέσθω. Wellauer wrongly explains "fiat quod statim dicturi sumus". Rather the reference is to v. 502. πιθοῦ corresponds to πειθῶ, γενέσθω to τύχη πρακτήριος. The combination of 2nd and 3rd person imperative by means of τε καὶ and without distinctive pronouns is natural, when it is remembered that γενέσθω is impersonal, and the sense therefore πιθοῦ τε καὶ δὸς (ταῦτα) γένεσθαι.

507. There is here the same contrast between the treatment to be dealt to the males and the females of Zeus' begetting as in vv. 28—37. Hence ἀνδρῶν is emphatic (= ἀρσένων) as opposed to τὸ πρὸς γυναικῶν.

εὖ=δικαίως Schol. Cf. v. 68.

στυγῆσας. Cf. στυγόντες v. 70 and note.

508. πορφυροειδεῖ, not otiose, but with reference to the colour of the stormy sea, and in opposition to the following

τὰν μελανόζυγ' ἄταν.

(530)

τὸ πρὸς γυναικῶν δ' ἐπιδὼν

ἀντ. α'. 510

παλαίφατον ἀμέτερον

et porphyroειδῇ in -αι et -εἰ correcta praebebat M.

509 Locus a multis suspectus.

τὸν μέλανα ζυγίταν Burges. τὰν μελανοζυγὰ ναῦν Oberdick. ναῦν, μελανόζυγ' ἄταν Heimsoeth.

510 τὸ πρὸς γυναικῶν M. Addidi δ' et interpunctionem post γένος posui, ut liqueat quae sit verborum structura. τὸ δ' αὖ γυναικῶν Enger. τὸ πρὸς γεναρχῶν Hermann. τὸ προστρόπαιον δ' Wecklein.

511 ἀμετέρου γένους Weil.

epithet of colour μελανόζυγα. The sea is not, as in Soph. Frag. 341 (Πόσειδον, δς γλαυκάς...μέδεις λίμνας), the bright sea of a serene day, but the darkling sea of the tempest. Cf. Il. xiv. 16 ὡς δτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ. Ibid. xxi. 551 metaphorically of the heart. In Il. xvii. 551 πορφυρέη is an epithet of νεφέλη. In Eur. Tro. 124 ἄλα πορφυροειδῇ the epithet is idle enough; but here we are dealing with Aeschylus. (Though in Il. xiv. 16 the sense "troubled" (πορφύρ-ω) may be truer than "darkened", we cannot suppose the word was so understood by the Greek readers of later times.)

509. τὰν μελανόζυγ' ἄταν, a difficult, but Aeschylean expression. The ship of the sons of Aegyptus is an ἄτη in the same sense in which the spider of v. 857 is an ἄτη, an approaching *perniciēs*, *pestis*, *damnum*. Cf. Ag. 643 δῖλορχον ἄτην. Of the epithet Weil says "nigro remigio impulsam". Though, so far as the sense goes, this might appear to be borne out by v. 698, yet it seems scarcely possible that μελανόζυγα = μελανοζυγίτιδα (if we may coin such a word). Even Aeschylus would scruple to use μελανόζυξ = μέλας ζυγίτας ἔχουσα. Even μέλας ζυγὰ ("thwarts", *transtra*, i.e. persons on the thwarts) ἔχουσα would be too far-fetched. A natural meaning is "black-built" (cf. Il. xviii. 276 σάνιδες ἐξενυμέναι). The former part of the epithet corresponds to the "black ships (i.e. ships of war)" of Homer, the latter part to their being *δοριπαγεῖς*. There is of course also present the metaphorical sense of

"black" = "hateful, dread", e.g. S. c. T. 833 μέλαινα ἄρά, 988 μέλαιν' Ἑρινός, Ag. 770 μέλαινας μελάθροισιν ἄτας.

510. τὸ πρὸς γυναικῶν δ', the addition of Δ after N makes sense and construction clear. Opposition is wanted to ἀνδρῶν ὕβριν στυγῆσας and δὲ is required to mark it. ἐπιδὼν (implying *προφρόνως*) answers to στυγῆσας, with object ἀμέτερον γένος, while τὸ πρὸς γυναικῶν is adverbial, like τὸ κοινόν (341) and τὸ πρὸς δύνοντος ἡλίου (228); cf. τὸ πρὸς μητρὸς &c. This is better than to construe νέωσον αἶνον γένος as a double accusative of the kind Eur. Med. 205 ἄχρα μογερά βοᾷ τὸν ἐν λέχει προδόντα κακόνυμφον, Tro. 335 βοᾶτε τὸν ὕμναιον νόμφαν, where the one accusative is supposed to become welded into the verb, i.e. νέωσον—αἶνον=αἶνει ἐκ νέας. Of such construction in Aeschylus we have only S. c. T. 289 μέριμναι ζωπυροῦσι τάρβος τὸν ἀμφιτειχῇ λεών, which is too doubtful to be of much service. Ag. 813 is altogether corrupt. Inf. 615 Ἀρη is the subject, not the object, to κτίσαι βοάν. The genitive φιλίας προγ. γυναικὸς will be very awkward if that construction is adopted here, and rhythm points to a pause at γένος.

The Danaids and their cousins are equally descended from Zeus, and the race might therefore be viewed τὸ πρὸς ἀρσένων as well as τὸ πρὸς γυναικῶν. Hence "look graciously upon our race—this female side of it".

511. παλαίφατον from its position is not merely epithetic but implies "look back upon it in its olden days". Nor

γένος, φιλίας προγόνου γυναικὸς
νέωσον εὐφρον' αἶνον.

γενοῦ πολυμνάστωρ, ἔφαπτορ Ἰοῦς·

(535)

Διὸς τοι γένος εὐχόμεθ' εἶναι

515

γᾶς ἀπὸ τᾶσδ' ἄποικοι.

παλαιὸν δ' εἰς ἔχνος μετέσταν

στρ. β'.

ματέρος, ἀνθονόμους ἐπωπάς,

513 αἶσαν Martin. Possis aīdō "misericordiam". 514 πολυμνήστορ Hermann (-ā- Dindorf). πολυμνήστου γ' Heath: sed neque πολύμνηστος, quod sciamus, erat Io, neque istud γε aliud est quam odiosa puerorum particula. ἐφάπτωρ M, corr. Porson. 515 διὰς M, corr. Stanley. δι' ἄς Porson. Δίον Butler. Δία Pauw. χθονὸς pro γένος Hartung. 516 ἐνοικοι M. ἄποικοι Schuetz. ἐποικοι Oberdick. ἄνοικοι Pauw. ἄνωθεν ingeniose Weil. τᾶσδ' ἀπὸ γᾶς μέτοικοι Tournier. 517 Fortasse κατέσταν: cf. κατάγειν, κατέρχεσθαι: "sum redux". 518 ἐπαύ-

is it merely = παλαιὸν but = "it and all its old story". Cf. Pind. N. II. 25 Ἀχάρναι δὲ παλαιάφατοι εὐάνορες ("as we know in story"). Sometimes the word = *fabulosus*, sometimes "traditional".

512. γυναικὸς to give point to the prayer that Zeus should favour the women: "Io too was a woman".

513. αἶνον in the older meaning "tale". εὐφρονα "pleasant", for the pleasure Zeus had in her (cf. Virgil's *si quid fuit unquam dulce meum*). II. XV. 99 εἴπερ τις δαίνυνται εὐφρων. Otherwise proleptically νέωσον αἶνον (αὐτῆς), ὥστε εὐφρων εἶναι ἡμῖν.

The Scholiast says simply ἀνανέωσον τὴν φήμην ὅτι σοῦ ἐσμεν.

514. ἔφαπτορ Ἰοῦς, no idle addition, but with γενοῦ πολυμνάστωρ a strong figure. "Remember all your love for Io and how we are its offspring".

515 sq. Hermann takes the MS. reading διὰς τοι γένος κ.τ.λ. as εὐχόμεθα γένος εἶναι ἀπὸ τῆσδε τῆς διὰς γῆς, ἐνοικοι αὐτῆς. But (apart from the clumsy order) ἐνοικοι is not *desol*, nor is Argos a Δία γῆ. The Danaids were *not* ἐνοικοι of Argos, and Δία γῆ would mean Egypt. So the Scholiast, τῆς διὰς Αἰγύπτου, τῆς τοῦ Διὸς ἱερᾶς γῆς (cf. *vv.* 4, 537). There should accordingly be an opposition expressed between διὰς γᾶς (Egypt) and τᾶσδε γᾶς

(Argos). In this case γᾶς must be supplied with διὰς as well as with ἀπὸ τᾶσδε. The construction then becomes γένος (in point of race) τοι εὐχόμεθα εἶναι διὰς γᾶς ἐνοικοι ἀπὸ τᾶσδε γᾶς, *i.e.* εὐχόμεθα ἀπὸ τᾶσδε γᾶς (ἐλθοῦσαι) ἐνοικεῖν Δίαν γᾶν. But this, though the only possible arrangement, is intolerably awkward, and ἐποικοι or μέτοικοι would seem to be required with ἀπὸ τᾶσδ' rather than ἐνοικοι. For the general sense we cannot help comparing *vv.* 15—18: Ἀργούς γαῖαν, ὅθεν δὴ γένος ἡμέτερον τῆς οἰστροδόου | βοὸς ἐξ ἐπαφῆς κᾶς ἐπιπλοῖας | Διὸς εὐχόμενον, τετέλεσται. From that place and the sense apparently demanded here, it is not too much to read Διὸς for διὰς and ἄποικοι for ἐνοικοι, emphasis being made to fall on Διὸς and τᾶσδε: "we are the offspring of Zeus, and *this* land is our home".

517. ἔχνος, *i.e.* the place where she walked of old. So *vestigia*.

μετέσταν, viz. "when I determined to leave Egypt".

518. ἐπωπάς=κατανομάς Schol., a general explanation. Literally "the places where Io was watched over". Abstract for concrete: cf. Hom. Od. IX. 134 ἀροῖς=arvum, and Mayor's note on Cic. Phil. II. xxxix. § 101.

λειμῶνα βούχιλον, ἔνθεν Ἰὼ
οἷστρον ἔρεσσομένα
φεύγει ἀμαρτίνοος,
πολλὰ βροτῶν διαμειβομένα
φύλα, διχῇ δ' ἀντιπόρῳ

(540)

520

lais Tournier. ἀνθονόμον 'πὶ ποίας Burges. 520 ἐρεθομένα Paley, quoniam in
antist. est Λύδιά τε γύαλα. 522 πόλλ' ἀνδρῶν Meineke propter antistropham
Παμφύλων. Sed nominibus propriis conceditur aliquid. 523 ἀντίπορον γαῖαν

520. *ἐρεσσομένα*. Paley's *ἐρεθομένα* is against the metre of the following line and is less poetical than *ἐρεσσομένα*. The Scholiast explains *ἐλαννομένη*. It is true that *ἐρεθίζω*, *ἐρεθισμός* are peculiarly suited to the teasing of the μύωψ and that Photius explains *οἷστρος* by *ἐρεθισμός*. But the more obvious word is the less likely. *ἐρεσσομένα* contains a metaphor (which we may or may not appreciate) whereby Io is regarded as a vessel being propelled by the attack of the gnat, as a ship is by the stroke of the oars. Cf. Eur. I. A. 128 *ἐρέσσειν τὸν πῶδα*, S. c. T. 855 *ἐρέσσειτ' ἀμφὶ κρᾶτα πόμπιμον χερῶν πύλον*.

522. *πολλὰ φύλα*: in Prom. Vinc. 825 sqq. Io, before reaching the (Cimmerian) Bosphorus goes to Molossia, Dodona, along the Ionian Gulf (Adriatic) and thence back eastward. The whole course of her wanderings is different in the two plays.

523. The MS. reading *ἀντίπορον γαῖαν ἐν αἴσῃ* will scarcely bear scrutiny. It is difficult, if not impossible, to give *ὀρῖζει* any proper sense, and *ἐν αἴσῃ* (*ἐν εἰμαρμένῃ* Schol.) is useless. The crossing of the Bosphorus is no more due to destiny than any other of her experiences, unless indeed we suppose that there was a kind of miracle in a cow swimming the Bosphorus, and that the performance is explained by these words "she could do it, for destiny had decreed it". But, if only one shore is mentioned, what is *διχῇ*, and what is *ὀρῖζει*? In Eur. Med. 432 we have *διδύμους ὀρῖσασα πόντον πέ-*

τρας, where the meaning is "separated on either hand". So Io has on one hand the continent of Europe, on the other that of Asia: cf. Prom. V. 734 *λιπούσα δ' Εὐρώπης πέδον | ἥπειρον ἤξει* 'Ασιδ'. The notion of *ὀρῖζειν* is *distinguish*. Its uses in separation may be seen in e.g. Soph. Phil. 635 *ὡς ἡμᾶς πολὺ | πέλαγος ὀρῖξῃ τῆς Ὀδυσσεύς νεώς*, Eur. Hel. 128 *χειμῶν ἄλλος' ἄλλον ὠρι- σεν*, Hdt. II. 16 *ὁ Νεῖλος τὴν Ἀσίην οὐρῖζει τῆς Λιβύης*. *διχῇ ὀρῖζει* can thus be properly used with a dual or plural, but only with a singular when the object from which that singular is separated is also expressed. A clue to the true text may be found in Pers. 66 *πεπέρακεν εἰς ἀντίπορον γέλιτον χωρὰν* (of Xerxes' army crossing the Hellespont). No writer repeats his exact words so much as Aeschylus. The same thought seems to suggest the same expression, as it does with many thoughtful speakers and writers. The dual terminations would be especially liable to corruption.

Though the word "Bosphorus" has been used, and though Aeschylus evidently had *βόσπορος* in mind, it is more likely that he was thinking of the Hellespont than of the Bosphorus proper. A *Thracian* Bosphorus is in view, as the detailed wanderings in Asia Minor shew. Whatever the origin of the word, it would naturally be explained (wherever applied) as connected with a supposed crossing of Io. Several straits were so called, but two in particular, and either of these would be used in the myth of

γείτονε χέρσω διατέμ-
 νουσα πόρον κυματίαν ὀρίζει.
 ἰάπτει δ' Ἀσίδος δι' αἶας
 μηλοβότου Φρυγίας διαμπάξ·
 περᾷ δὲ Τεύθραντος ἄστν Μυσῶν
 Λύδιά τ' ἄγ γύαλα.

(545)

525

ἀντ. β'.

(550)

ἐν αἷσα M. De toto loco infra disceptatum est. 526 βασιδος M, corr. Turnebus. φάσιδος C. G. Haupt. κασίδος Paley. δ' ὡς βάσιν Bamberger. ἀίττει (qu. ἀίσσει) pro ἰάπτει Abresch. διέπτα Scaliger. 528 πείρει Heimsoeth. μουσῶν M, corr. Turnebus. 529 λόγιά M, corr. Turnebus. τε γύαλα M, corr. Hermann. τ' ἐς Klausen. Μαιονίας γύαλα audacius Oberdick. 530 ὁρῶν M: in ὄρων

Io as the occasions of poetry required. The Hellespont, however, was also called Bosporus. Cf. Pers. 722

AT. μηχαναῖς ἐξευξεν Ἑλλης πορθμόν,
 ὥστ' ἔχειν πόρον.

ΔA. καὶ τόδ' ἐξέπραξεν, ὥστε βόσπορον
 κλῆσαι μέγαν;

and ibid. 744

ὅστις Ἑλλήσποντον ἱρόν, δοῦλον ᾧς,
 δεσμώμασιν
 ἥλπισε σχῆσειν ῥέοντα, βόσπορον ῥόον
 θεοῦ.

Soph. Aj. 884 ῥυτῶν βοσπορίων ποταμῶν (=rivers running into the *Hellespont*). The small initial should perhaps be written in these instances. If Aeschylus means the Hellespont here, the subsequent course of Io's wanderings is geographically natural: if the Bosporus proper, it is less so.

524. διατέμνουσα πόρον. There are two possible renderings: (1) τέμνειν πόρον=τέμνειν ὁδόν (secare *viā*); cf. Ar. Thesm. 1100 διὰ μέσον αἰθέρος τέμων κέλευθον. (2) τέμνειν πόρον=secare *fre-tum*, "to cleave through the strait". The former is the more vigorous and gives more elegance to κυματίαν. δια- "from shore to shore".

526. ἰάπτει: the intransitive use is not elsewhere found with this verb, but is not unknown with βάλλω and ῥίπτω. Paley quotes ἰέναι from Pers. 472 (a very

doubtful passage). In Ag. 1172 ἐγὼ δὲ θερμόνους τάχ' ἐμπεδῶ (*sic*) βαλῶ we should emend ἐγὼ δὲ τέρμονος τάχ' ἐμπελῶ κακῶν.

527. μηλοβότου Φρυγίας. The Scholiast says λείπει ὁ καί. In this he is wrong. Aeschylus first makes the general statement ("she speeds through Asia"), and then particularizes. The following lines are exegetical and καί would be out of place. Φρυγία is Phrygia on the Hellespont, which includes the S. W. shore of the Propontis. Greater Phrygia would be out of line. If Io crossed at the Hellespont the regions named would follow in due order. μηλόβοτος implies more or less waste or *moor-land*. Cf. Isoc. 302 C χώραν μηλόβοτον ἀνιέναι. Phrygia was noted for its sheep and wool (Strabo XII. 578, Ar. Av. 493).

528. Τεύθραντος ἄστν. Teuthras was king of Mysia and adoptive father of Telephus. Teuthrania is the S. W. portion of Mysia, extending along the Caicus. The capital was in later times Pergamum. A *town* named Teuthrania is mentioned by Xen. Hell. III. 1 § 6, and as Pergamum is not mentioned at all till Xenophon (Anab. VII. 8), it might be conjectured that Teuthrania was the capital in the time of Aeschylus.

529. Λύδιά τ' ἄγ γύαλα, *i.e.* Eastward by South, so that she reaches Pamphylia and Cilicia, not Caria and Lycia.

καὶ δι' ὄρων Κιλικῶν 530
 Παμφύλων τε διόρνυται ἐς
 τὰν ποταμοῖς ἀενάοις
 καὶ βαθύπλουτ' ἡ χθονὶ κλει-
 τὰν Ἀφροδίτας πολύπυρον αἶαν. (555)
 ἱκνεῖται δ' ἐγκυκλουμένα βέλει στρ. γ'. 535

mutavit sec. man. ὄρων Guelf. ὄρων in marg. Esc. κυλικῶν cod. Guelf. Coniciat quisvis Λυκίων. 531 Correxī pro eo ac potui. Exstat in M Π. τε γένη διορνυμένα τὰν ποταμοὺς δ' ἀενάους καὶ βαθύπλουτον χθόνα καὶ τὰς ἀφροδίτης κ.τ.λ. δ' (quod e sequenti A factum est) omittit cod. Guelf. γένη delevit Heath. κλειτὰν ante me Bamberger. πὰρ ποταμοὺς Robortellus. γὰς ποταμοὺς et τὰν Ἀφροδίτας Hermann. χθόν', ἀλάται Oberdick. 535 εἰσκινουμένου M (ultimum -ον in rasura et χ super κ adscriptum praebens). εἰσκινουμένη cod. Guelf. ΕΓΚΥΚΛΟΥ-

530. ὄρων (or ὄρων disyllabic) is undoubtedly correct. So Phrygia has its sheep-moors, Lydia its glens, Phoenicia its streams and rich earth. Thus the *physical features* of the several countries are briefly noted. Geographically Κιλικῶν should come after Παμφύλων, but Aeschylus loosely joins "Cilicia and Pamphylia" into one region which shares equally in the possession of Mount Taurus. Λυκίων would be an easy but uncalled-for correction.

531—534. It is hard to account for the corruptions in this passage. All editors admit that γένη is to be rejected. Hermann says "adscriptum esse videtur γένη ad corruptum Παμφύλα, in quo quis φύλα sibi visus erat legere". It is, however, quite as likely that διόρνυται ἐς was altered to διορνυμένα and the interlinear -μένα passed into γένη. If διορνυμένα is kept, a finite verb is required in the remainder of the sentence. A possible suggestion is καὶ δι' ὄρων Λυκίων | Παμφύλων τε περὶ Κιλικῶν | γὰν ποταμοὺς τ' ἀενάους | καὶ βαθύπλουτον χθόνα, καὶ | τὰν Ἀφροδίτας πολύπυρον αἶαν. γένη would then be a mistake for περὶ, and διορνυμένα would have arisen from δι' ὄρων through the eye glancing from Κιλικῶν to Λυκίων. But after much consideration the reading of the text has been

adopted. The ample description in praise of a certain land (as opposed to the use of a mere epithet or single noun as with Phrygia &c.) seems better suited to a land which has not been named specifically, "the land of Aphrodite", i.e. Phoenicia. (Cf. note on v. 258.) Cilicia had no special claim to such generous fulness of description over and above the mention of its mountains and its name. The Scholiast explains βαθύπλουτον in the words διὰ βύβλων καὶ λίβανον, which shew that he understood it of Phoenicia and not Cilicia. Phoenicia is the land of Aphrodite Urania or Astarte. The rivers include the well-known Leontes, and the country is well-watered generally. In fertility it entirely corresponds to the description here.

532. ἀενάοις, i.e. unlike many of the Greek and Asiatic streams, which dry up or dwindle to a ditch in summer.

533. βαθύπλουτον, either "deep and rich", i.e. βαθύγεις as opposed to λεπτόγεις, or "very rich", cf. βαθυκτέανος, βαθυγῆρος &c. Soph. Aj. 130 ἡ χειρὶ βρῖθεις ἡ μακροῦ πλούτου βάθει; But though the depth of soil is a necessary implication in the context, it probably forms no part of the word.

535. ἐγκυκλουμένα. The MS. reading εἰσκινουμένου is explained by the Scho-

βουκόλου πτερόεντος
 Διον πάμβοτον ἄλσος,
 λειμῶνα χιονόβοσκον, ὄντ' ἐπέρχεται (560)
 Τυφῶ μένος,
 ὕδωρ τε Νείλου νόσοις ἄθικτον, 540

μενα pro ΕΙΙΚΙΝΟΥ μενα scripsi. ἐγκεχριμένα Hermann. δυσπονουμένη Heath. εἰσκινουμένη Abresch metri securus. 538 χληδόβοσκον Oberdick. ἐνθ' ἐπέρχεται Turnebus. 540 ὕδωρ τὸ M, corr. Pauw. γάνος τὸ Weil. μένος θ' ὕδωρ

liast as τοῦ ἄστρου τῷ κέντρῳ αὐτὴν δια-
 τρυπῶντος, εἰσκινουμένου being therefore
 = penetrante. Compounds of ἰκνεῖσθαι
 are frequent of striking blows, cf. Soph.
 O. T. 809 διπλοῖς κέντροισι μου καθίκετο,
 Lucian Symp. § 16 τάχα δ' ἂν τινος καθί-
 κετο τῇ βακτηρίᾳ, Hdt. VII. 35 ἐπικέσθαι
 μᾶστιγι τὸν Ἑλλησποντον, Plato Hipp.
 Maj. 292 A &c. εἰσκινέομαι is not quoted
 in this sense, but that in itself would be
 scarcely an objection. The paronomasia
 with ἰκνεῖται seems scarcely tolerable:
 there is manuscript evidence of uncertain
 reading; and commentators generally have
 sought for some word in the sense of
 "driving" or "being driven". The cor-
 ruption assumed in the text here offered is
 primarily due to the old confusion of K
 and IC, ΕΙΚ passing into ΕΙC. ἐγκυ-
 κλουμένα = κύκλῳ δονουμένη, with which
 cf. οἰστροδόνητος. Eur. I. T. 76 ἐγκυ-
 κλοῦντ' ὀφθαλμὸν "turning the eye round
 and round". Diod. IV. 23 ἐγκυκλωθῆναι
 Σικελίαν ("wander round S."). On. Met.
 I. 730 (of Io) profugam per totum cir-
 cuit orbem.

537. Διον ἄλσος, Egypt, cf. v. 4 and
 515. For ἄλσος cf. v. 488.

πάμβοτον, inf. 827 sqq.

538. χιονόβοσκον, φασὶ γὰρ λυομένης
 χιόνος παρὰ Ἰνδοῖς πληροῦσθαι αὐτὸν
 Schol. Cf. Frag. 305 ἐνθα Νείλος ἐπτά-
 ρους | γάνος κυλινδεῖ πνευμάτων ἐπομβρία, |
 ἐν δ' ἥλιος πυρωπὸς ἐκλάμψας χθονὶ | τή-
 κει πετραίαν χιόνα, πᾶσα δ' εὐθα-
 λῆς | Αἰγυπτος ἀγνοῦ νάματος πληρου-
 μένη | φερέσβιον Δήμητρος ἀντέλλει

στάχυν. Eur. Hel. I—3. Liddell and
 Scott wrongly give the accentuation χιονο-
 βόσκον.

538, 539. ἐπέρχεται Τυφῶ μένος.
 Τυφῶς, Τυφωεύς or Τυφῶν is the personi-
 fied dust-storm. In Africa he is the Si-
 moom, and in Egypt locally the Kamsin.
 As a terrible phenomenon he might well
 be represented as a hostile giant. As a
 common noun in Ar. Lys. 974 μεγάλῳ
 τυφῶ καὶ πρηστήρῳ. In Ag. 656 χειμῶνι
 τυφῶ the use for any whirlwind (with or
 without dust) is less accurate, as is shewn
 by the derivation ($\sqrt{\text{τυφ}} = \sqrt{*}\text{θυφ}$), its
 connection with τυφός and the constant
 association of Τυφῶς with smoke, fire and
 volcanic agencies (Prom. V. 351); cf.
 S. c. T. 493

Τυφῶν ἵεντα πυρπνέον διὰ στόμα
 λιγνύν

(and ibid. 511). Soph. Antig. 417

καὶ τότε ἑξαίφνης χθονὸς

Τυφῶς αἰέρας σκηπτὸν, οὐράνιον ἄχος,
 πίμπλησι πέδιον... ἐν δ' ἐμεστῶθη μέγας
 αἰθήρ.

Τυφῶς is particularly associated with
 Egypt, and his Simoom character may
 be recognised in all his myths, e.g. the
 search for Osiris (Strabo XVII. 1). Cf.
 Hdt. II. 156, III. 5.

ἐπέρχεται, of hostility. So Pers. 600,
 Ag. 1256, supra v. 448.

540. ὕδωρ τε, depending on ἰκνεῖται,
 the relative clause ὄντε... μένος making
 no break in the structure. To read τὸ
 and accept the Scholiast's ἐπεξηγήσατο
 τί ἐστι τὸ μένος τοῦ Τυφῶ, εἰπὼν τὸ ὕδωρ

μαινομένα πόνοις ἀτίμ-
οις ὀδύναις τε κεντροδα-
λήτισι θυιάς Ἡρας.

βροτοὶ δ', οὐ γὰς τότ' ἦσαν ἔννομοι, ἀντ. γ'. (365)

χλωρῷ δέματι θυμὸν

545

πάλλοντ' ὄψιν ἀήθη

βοτὸν ἐσορῶντες δυσχερὲς μιξόμβροτον,

τε Heimsoeth. δρόσοις ἄμικτον (ἄθικτον Naber) Tournier. 541 δρόμοις pro πόνοις Oberdick. πόνοις αὐπνοις Tournier. 543 κεντροδαλήτοις M, corr. Erfurdt. κατροδαλήμοσι Heath. θυίας M, corr. Heath. Admodum languet Robortelli thelas et metrum pessumdat. 545 δέμακτι M, corr. Robortellus. 547 βοτῶν ante corr. M. Dum "purum," quem vocant, senarium requirit Pro-

τὸ Νείλου is no less than an absurdity. The one is a hostile burning wind, the other a beneficent, healthful water. Klausen explains "aqua Nili in qua inest vis Typhonis; quae aucta est vi Typhonis".

νόσοις ἄθικτον, v. Prom. V. 812 ἴησι σεπτὸν Νεῖλος εὐποτον ῥέος. σεπτὸν rather than εὐποτον is the representative of νόσοις ἄθικτον. νόσοις ἄθ. is not "untouched by diseases" (=νόσων ἄθ.), but "not to be touched by diseases" (morbis non attingendum), i.e. no diseased person might pollute the stream. For this sense of ἄθικτον cf. Soph. O. C. 39 χῶρος ἄθικτος οὐδ' οἰκητός.

544. ἔννομοι: οἰκήτορες Schol. The verb is ἐννέμεσθαι. Paley thinks he finds another instance in Pind. P. ix. 101.

545. χλωρῷ: χλωρὸν δέος is Homeric, but the epithet is not formal here. Rather χλωροὶ ἐγένοντο καὶ θυμὸν ἐπάλλοντο δέματι is thus expressed more briefly. Cf. Eur. Suppl. 599 ὥς μοι ὕψ' ἤπατι δεῖμα χλοερὸν ταράσσει. There is allusion also to the supposed complexion put on by the σπλάγχνα under emotion. Cf. the Homeric φρένες ἀμφιμέλαιναί.

546. δέματι πάλλοντ' ὄψιν, i.e. παλόμενοι ἐφοβοῦντο ὄψιν. Such accusatives κατὰ σύνεσιν are common, especially with notions of fear. Cf. Eur. Bacch. 1289 λέγ', ὡς τὸ μέλλον καρδία πῆδημ' ἔχει, Dem. De F. L. § 366 τεθνάναι τῷ

φύσῳ Θηβαίους, and Phil. i. § 57 τεθνᾶσι τῷ δέει τοὺς τοιοῦτους ἀποστόλους. ὄψιν might of course be governed by ἐσορῶντες in apposition with βοτὸν. But this is entirely against the rhythm.

πάλλομαι of a person: Cho. 524 ἐκ νυκτιπλάγκτων δειμάτων πεπαλμένη.

547. It is difficult to understand the criticisms passed upon this verse. A senarius is wanted to answer to v. 538. What the Scholiast meant by his note ὄψιν ἀήθη ὀρῶντες was simply that such was the construction. Herein he was wrong, but there is every reason to suppose he read ἐσορῶντες. If the metrical correspondence is to be syllabatic, what becomes of λειμῶνα)(βότῶν, or of Paley's βοτὸν κεροφόρῶν)(λειμῶνα χιονόβροσκον? It can scarcely be that the division of the tribrach between two words is sufficient to shew correption. It may indeed be taken for granted that, though "pure" feet are more common in the iambic senarii of choral odes than in those of dialogue, yet any iambic senarius may antistrophically respond to any other iambic senarius. An unbiassed examination of all instances can result in no other conclusion.

δυσχερὲς: τερατώδες Schol. Cf. Prom. V. 802 ἄλλην δ' ἀκούσει δυσχερῆ θεωρίαν. Soph. Ant. 254 θαῦμα δυσχερὲς παρῆν.

μιξόμβροτον like μίξέθῃλος, μίξοπαρ-

τὰ μὲν βοός,
 τὰ δ' αὖ γυναικός· τέρας δ' ἐθάμβουν. (570)
 καὶ τότε δὴ τίς ἦν ὁ θέλξ- 550
 ας πολὺπλαγκτον ἀθλίαν
 οἰστροδόνητον Ἴω;
 τυραννείας κρέων ἀπαύστου στρ. δ'.
 Ζεὺς * * * (575)

crustem agit Paley βλέποντες proponens. βόσκημ' ὀρώντες Oberdick. Alii ἐσο-
 ρῶντες sine idonea causa eiciunt. βότον κακόχαρι Hermann. βόσκημ' ἀπόχαρι
 Heimsoeth. βοτὸν παράκοπον Lincke. ἐσορῶντι Tournier. 548 τὰν μὲν...
 τὰν δ' αὖ M. τὰ δ' αὖ prima Guelferbytani manus. τὰ δ' αὖ Hermann. Praestat
 τὰ μὲν...τὰ δ' αὖ. Idem nuper vidit Paley. 549 δὲ θαμβοῦν M, corr. Turnebus.
 550 τόδε M, corr. Stephanus. δὴ τις M. Recte scholiasta "ὡς ἐν ἐρωτήσει".
 553 Ζεὺς αἰῶνος κρέων (in marg. κραιῶν sec. man.) M. δι' αἰῶνος Hermann, qui
 lacunam, quae sequitur, explevit his verbis πράκτωρ τῶνδ' ἐφάνη Ζεὺς. Locus
 aperte mutilus est. Cum inter se saepius confunderentur Z et T, e ΤΥΡ ΑΝ-
 ΝΕΙΑC factum est ΖΕΥC ΑΙΩΝΟC, oculis librarii in proximum versum
 aberrantibus. Quo facto, fieri non potuit quin omitteretur versus iterum a verbo
 Ζεὺς incipiens. Hic autem versus sescentis modis suppleri potest, e.g. Ζεὺς λύσσαν

θενος (of the Sphinx: Eur. Phoen. 1023),
 μιζοβάρβαρος. The opposite is found Eur.
 Ion 1161 φῶς μιζόθηρ. On the question
 of the shape of the metamorphosed Io see
 note on Δίον πόρτω v. 42.

548. τὰ μὲν...τὰ δ' αὖ. The ms. read-
 ing τὰν μὲν...τὰν δ' αὖ is almost impos-
 sible, for these reasons, (1) there is no
 feminine noun nearer than ὄψιν, while
 these words depend on ἐσορῶντες and refer
 to βοτὸν μιζόμβροτον; (2) τὰν μὲν...τὰν δὲ
 should refer to two persons, not two parts
 of a person; (3) the genitives βοός γυ-
 ναικός would have no construction, and it
 would be necessary to read τὰν μὲν βοῦν,
 τὰν δ' αὖ γυναικα. These difficulties are
 removed by accepting the hint of Guelf.
 τὰ δ' αὖ. With βοτὸν...τὰ μὲν...we have
 a structure of the whole and the part:
 "seeing a weird creature (that is, seeing)
 some parts those of a cow, some again
 those of a woman". This might be
 otherwise expressed τὰ μὲν βοῦν, τὰ δ' αὖ
 γυναικα, but the text is equally good
 Greek; cf. Pindar P. II. 48 ἀμφοτέροις
 ὁμοιοὶ τοκεῦσι, τὰ ματρώθεν μὲν κάτω, τὰ δ'
 ὑπερθε πατρός. The neuters should not

be pressed to signify ἄρθρα or μέλη, for
 the human part may not be represented
 in limbs, but in actions and behaviour.

554. Some words have been lost which
 should correspond to v. 562. The ms.
 reading Ζεὺς αἰῶνος κρέων ἀπαύστου is
 generally suspected. Hermann, believing
 Ζεὺς to belong to the lost verse, reads δι'
 αἰῶνος κ.τ.λ. and fills the lacuna with
 πράκτωρ τῶνδ' ἐφάνη Ζεὺς. But inasmuch
 as almost immediately (v. 561) we have
 in a more appropriate context δι' αἰῶνος,
 and inasmuch as αἰῶνος κρέων is not a very
 intelligible (or here apposite) expression,
 the flaw may be looked for in ΖΕΥCΑΙΩ-
 ΝΟC as a whole. For the sense we re-
 quire something which shall signify the
 power of Zeus (v. inf. 565 &c.) "Zeus
 alone is superior to Hera". The greatest
 probability in the case of lacunae is that
 the lost lines began with words or forms
 in some measure resembling words or
 forms at the beginning of adjacent lines.
 If here the copyist, deceived by some such
 resemblance, took Ζεὺς as the beginning of
 the present line, whereas it rightly belonged
 to the next, when he came to the next he

Διὸς δ' ἀπημάντῳ σθένει 555
καὶ θείαις ἐπιπνοίαις
παύεται, δακρύνων δ' ἀπο-
στάζει πένθιμον αἰδῶ.
λαβοῦσα δ' ἔρμα Δῖον ἀψευδεὶ λόγῳ (580)
γέλιντο παῖδ' ἀμεμφῇ, 560
δὲ αἰῶνος μακροῦ πάνολβον. ἀντ. δ'.

καταθέλγει. 555 βία δ' ἀπημάντῳ σθένει M. Διὸς δ' Schuetz. δῶα δ' Her-
mann. χερὸς δ' Wecklein. βίας ἀπημάντῳ Paley. βία...χερὸς H. Voss. Mihi
arridet θιγᾶς. 556 καὶ Διὸς περιπνοίαις metri causa Oberdick. At sibi pro-
viderit metrum, nam si in hoc carmine syllabae longae longam brevi brevem
reddere conaberis, Aeschylum de integro scribes. 557 ψάεται Burges. παύ-
εται...ἀποστάζειν vix Graece J. H. Schmidt. ἀποσχάζει Hermann. 559 θρέμμα
Weidner. δ' ἔρμος Hartung. Proverbium est. Vide adnot. ἀτρεκεῖ Heimsoeth,

would probably omit it under the impres-
sion that he had already copied it : see crit.
note. τυραννέα expresses the absolute
power of Zeus, and with ἀπαύστου recalls
e.g. Dem. Lept. 478 ἡγοῦντο γὰρ οὐ μικρὰν
τυραννίδα καὶ τοῦτον πεπαυκέναι.
Hdt. I. 123 ἀνέπειθε...ὥς χρὴ Κῦρον προ-
στησαμένους τὸν Ἀστυαγέα παῦσαι τῆς
βασιληΐης, &c. The τυραννίς of Zeus
differs from the hated τυραννίδες of Greece
in being οὐ πανστέα, both in fact and in
right.

555. Hermann's δῶα δ', besides being
open to Paley's objection that the Greeks
said δῶας παύεται τις rather than δῶα
παύεται τι, leaves an obvious want.
After the mention of Zeus in v. 554, either
κείνου or Διὸς is required to take up and
emphasise the fact that it was Zeus who
wrought the cure. Διὸς δ' of Schütz sup-
plies the necessary word. ἀπημάντῳ
σθένει is a kind of oxymoron (cf. v. 1035
εὐμενέϊ βίᾳ), with a reference to the βία of
a lover who βιάζεται the loved object.
Cf. Prom. V. 848

ἐνταῦθα δὴ σε Zeus τίθησιν ἐμφρονα
ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγῶν μόνον.

557. παύεται i.e. τῶν ὀδυνῶν (=ἀνα-
παύεται). The expression ἀποστάζει πέν-
θιμον αἰδῶ δακρύνων strikes one as the
nearest approach to a prettiness to be

found in Aeschylus, though it does not
equal the concettism of the late writer
Musaeus (Hero and Leander, 173) αἰδοῦς
ὕγρὸν ἔρευθος ἀποστάζουσα προσώπου. If
it be sound, it must mean that, returned
to consciousness (ἐμφρων τεθεῖσα P. V.
848), she lets fall tears (which she could
not shed while in her distraught con-
dition), tears prompted by shame and
grief at what she has undergone (ἐννοοῦσα
δ πέπονθεν Schol.). πένθιμον αἰδῶ thus=
"the shame which looks back with grief
on the past". It may seem gothic to
suggest that after all Aeschylus wrote
ἰδρῶ, a word used of "drops", not only
of sweat, but of myrrh, gum, grape-juice
&c. (where we speak of "tears"). Im-
pressions are of course not safe to be
trusted, but the "sorrowing shame of
tears" impresses one as of a later birth
than the poetry of Aeschylus.

559. ἔρμα: τὸ βάρος Schol. "Ballast"
of a ship. βάρος is used of unborn chil-
dren, Cho. 992. With λαβοῦσα cf. ἐν
γαστρὶ λαβεῖν (Aristot. H. A. ix. 50) of
conception. Pindar (P. III. 16) puts it
more literally φέρουσα σπέρμα θεοῦ κα-
θάρν.

Δῖον ἀψευδεὶ λόγῳ: καθὼς ἡ φήμη βού-
λεται Schol. rightly. There must have
been some proverbial use of Δῖον ἔρμα,
probably of lucky ships.

ἐνθεν πᾶσα βοᾷ χθὼν

φυσίζοος "Γένος τόδε

Ζηνὸς ἐστὶν ἀληθῶς.

(585)

τίς γὰρ ἂν κατέπαυσεν "Η-

565

ρας νόσους ἐπιβούλους;

Διὸς τόδ' ἔργον καὶ τόδ' ἂν γένος λέγων

ἔξοχά που κυρήσαις."

τίν' ἂν θεῶν ἐνδικωτέροισιν

στρ. ε'. (590)

ἀψυθεὶ Weil, ἀψεγεί Oberdick "puri" istius senarii causa. 562 Qu. ἀνθ' ὧν?
563 φυσίζοον M. φυσίζωος Stanley. φυσιζόου Schuetz. γ' ἔργος Weil. τὸ δὲ M,
corr. Porson. τοῦ Turnebus. 566 μόγους Oberdick. δόλους Naber. ἐπι-
βούλου Schuetz. 567 Διὸς τόδ' ἔργον καὶ τόδ' ἂν γένος λέγων ἐξ Ἐπάφου
κυρήσαις M. Videor mihi locum emendasse: vide inf. ἐξ ἐπαφῶν Bothe.

563. **φυσίζοος**, commonly used with *αἶα* or *γῆ*, and for this reason, and because viewed in connection with *εν*. 565—568 **φυσίζοον** can have no point with *γένος*, it seems best to accept Stanley's correction. **χθὼν φυσίζοος**=*Διὸν πάμβοτον ἄλσος* (*ν*. 537)=Egypt.

566. **νόσους ἐπιβούλους** *i.e.* **ἐπιβεβουλευμένας**. *νόσος* is a general word for mischiefs or diseases of both mind and body. Pers. 750 *νόσος φρενῶν*, Soph. Aj. 59 *μανιάσιν νόσοις*.

In Soph. Ant. 421 the *τυφῶς* is a *θelia νόσος*.

567 sqq. The crux of this passage lies in the question where the quotation ends. The impression of rhythm is that it closes with the close of the antistrophe. If we read ἐξ Ἐπάφου we are met with great difficulties. (1) If **κυρήσαις** be the end of the quotation, **τόδ' ἔργον** will mean the cessation of Hera's hostility, **τόδε γένος** will be Epaphus, and ἐξ Ἐπάφου therefore meaningless. (2) If **ἐπιβούλους** end the quotation, **Διὸς τόδ' ἔργον** will be a remark of the Chorus and **τόδε γένος** will=ἡμᾶς. The rest must be explained with the Scholiast καὶ τὸ γένος ἡμῶν ἐξ Ἐπάφου λέγων εἶναι τῆς ἀληθείας κυρήσεις καὶ οὐ ψεύσει. But to whom is the remark addressed? To an imaginary listener? Such an address is highly unlikely here, and there is little point in saying "our

race is from Epaphus", when ἐκ Διὸς is rather what they felt and meant. εἶναι too can scarcely be omitted. It is possible to conceive of them saying καὶ τόδε γένος λέγων εἶναι ἐξ ἐκείνου τοῦ υἱοῦ τοῦ Διὸς κυρήσειεν ἂν τις, but ἐξ Ἐπάφου (without having said that the son of Zeus was so called) does not give the same force. (3) To make the quotation end at **ἀληθῶς** is to deprive the emphatic *ἀληθῶς* of the argument which supports it in the following question, which would be very abrupt if spoken by the Danaids themselves. Moreover the same objections would lie to ἐξ Ἐπάφου. It is much better to understand that *εν*. 567, 568 contain a further remark of one Egyptian to another. The 2nd pers. is then quite natural. Removing the punctuation after *ἔργον* and taking *γένος τόδε* of Epaphus (as in *ν*. 563), we find all clear except ἐξ Ἐπάφου; which is an error for **ἔξοχά που** by a mis-division ἐξ οχαπου.

ἔξοχα κυρήσαι is to hit the mark like an *ἄκρος τοξότης* (Ag. 628). *που* is well suited to the imaginary conversation of neighbour with neighbour. **ἔξοχος** occurs P. V. 459, Ag. 1622. **κυρήσαις** (sc. τοῦ σκοποῦ) with participle cf. Cho. 418 *τί δ' ἂν φάτες τύχοιμεν*, Ag. 1233 &c.

569. **ἐνδικωτέροισιν ἐπ' ἔργοις**, "to the performance of deeds which have a greater claim upon him". "Non sunt

κεκλοίμαν εὐλόγως ἐπ' ἔργοις;

570

<εἰ γάρ> πατήρ φυτουργὸς αὐτόχειρ, ἀναξ.

γενοῦ παλαιόφρων, μέγας

τέκτων, τὸ πᾶν μάκαρ οὔριε Ζεῦ.

ὑπ' ἀρχᾶς δ' οὔτινος θοάξων

ἀντ. εἰ. (595)

569 τὴν οὖν θ. ἐνδικωτέρως ἂν Hartung.

571—572 πατήρ φ. α. ἀναξ γένους παλαιόφρων κ.τ.λ. M. Deficit unus senarii pes. Vulgo putant aliquid, quod — — — valeat, ante πατήρ excidisse. Supplet εὐτέ γε Hermann, ἔστι δὲ Schwerdt, αὐτὸς δὲ Heimsoeth. Quoniam autem non necesse est syllabatim inter se respondeant senarii, multa sunt quae et ante πατήρ et ubicunque vis in versu interponere liceat. Itaque αὐτὸς post φυτουργὸς H. Voss. βροτῶν (melius, opinor, θεῶν) post ἀναξ Heath. Intellego equidem quid sit πατήρ γένους; non intellego quid sit ἀναξ γένους. Vocativus est ἀναξ, et secundam personam requirimus. Inter ΕΡΓΟΙΟΙΣ et ΠΑΤΗΡ excidisse videtur ΕΙΓΑΡ vel CYΓΑΡ. Erat tamen qui de εἰ γάρ φυτουργὸς (adsc. gloss. πατήρ) αὐτόχειρῶναξ γένους cogitabat. 572 γένους M. Quare s deleverim, vide adnot. τελειόφρων Hartung.

573 τὸ πᾶν μῆχαρ οὔριος Ζεὺς M. Corrigere enisus sum. τὸ πάντων Paley. τροπᾶν Verrall. 574 ἀρχᾶς M. ὑπαρχος

iniustus facta, sed quae iustiore auctoris merito invocandi causam praebeant" (Weil), i.e. ἔργοις ἃ τις ἐνδικωτέρως ἂν ποιῶν. See Liddell and Scott ἐπὶ B. III. 2.

571. See critical note. It should be noted, as a help to restoration, that the passage is a recapitulation of the opening lines *vv.* 503—514.

πατήρ φυτουργὸς intentionally pleonastic or reiterative. So (but less vigorously) Soph. O. T. 1482. Euripides uses (Tro. 481, I. A. 949) φυτουργὸς alone = πατήρ.

αὐτόχειρ, ὁ τῇ ἑαυτοῦ χειρὶ θεραπεύσας τὴν Ἰώ Schol. If he had said κύσας ("impregnated") he would have been nearer the mark. αὐτόχειρ is to be joined with φυτουργὸς, since it cannot stand alone as coordinate with πατήρ, φυτ., τέκτων. It is necessarily a qualifying word, and is (except in the derived sense "murderer") coupled with verbs (τίνες ψοκοδόμησαν; δριμύτες αὐτόχειρες Ar. Av. 1132) or genitives (αὐτόχειρ τῆς ἀσελγείας Dem. 524); so εἰ φυτουργὸς here = ἐφότευσας.

572. γένους MSS., παλαιόφρων, however, is altogether perplexing if taken as an epithet with μέγας τέκτων. In Eum.

838 ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαιόφρονα, the meaning of the adjective is not at all clear and the article is sadly missed. But γενοῦ πολυμνήστωρ (sup. v. 514) seems to be repeated here, so that if γένους be corrected to γενοῦ, παλαιόφρων = πολυμνήστωρ, through the meaning φρόνησον τὰ πάλαι (γεγενημένα).

573. τὸ πᾶν μάκαρ οὔριε Ζεῦ, an echo of the opening μακάρων μακάρτατε... ὀλβιε Ζεῦ (*vv.* 503—505). τὸ πᾶν μάκαρ = πάντως μάκαρ, πάνολβε. The μῆχαρ of MSS. is probably due to the illusion that a neuter noun must follow τὸ πᾶν. Unfortunately the antistrophe is corrupt in the same place, though it may be almost certainly restored without any reference to the metrical question here. Paley formerly explained τὸ πᾶν μῆχαρ οὔριος as = ὁ πᾶσαν μηχανὴν οὐρίζων. But though οὔριος may have this verbal force (cf. ἀπορα πόριμος P. V. 904), it would surely be necessary to read ὁ and not τό. The Scholiast gives ἡ πάντων μηχανή, taking τὸ πᾶν μῆχαρ as in apposition to οὔριος Ζεὺς.

574. θοάξων, καθήμενος Schol. Cf. Soph. O. T. 2 τίνας ποθ' ἔδρας τάσδε μοι θοάξετε; Connected with θάσσειν, θόωκος,

τὸ μείον κρεισσόνων κρατύνεις·
οὐτίνος ἄνωθεν ἡμένου σέβει κράτη.
πάρεστι δ' ἔργον ὡς ἔπος
σπεύσαι τι τῶν λόχιος φέρει φρήν.

575

ΔΑ. θαρσεῖτε, παῖδες· εὖ τὰ τῶν ἐγχωρίων

(600)

Elmsley. Deinde θεάξων Bothe.

575 κρείσσον ὦν M, corr. Turnebus. τί μείον

...κρατύνεις; Burges. κρατύνει M, corr. Schuetz. κρατύνειν Hermann. ταχύνων Heimsoeth.

576 οὐτίνος M, in ὁτίνος mutatum. οὐτίνος Robortellus. τίνος δ' Bamberger. ἡμένο οὐ M, corr. Turnebus. σέβει κάτω M, corr. H. Voss. κράτος Heath. κόνον Bothe.

578 σπεύσαι M. στεύται Wecklein. δούλιος M. Vide adnot.

ΛΟΧΟΣ et ΔΟΛΟΣ inter se satis saepe confunduntur. τί τῶνδ' οὐ Διὸς Paleio approbavit Oberdick. βούλιος Auratus, οἰλιος Stanley, δαύλιος Abresch, αἰολος Schuetz. 579—580 Vulgo post ἐγχωρίων interpungunt. Deinde δῆμω Butler. Sine inter-

and the gradation θαῖ(θαῖ) θυ. The other meaning "hasten" (θοός) would be possible (though less good), if it were not for the very distinct ν. 576.

575. τὸ μείον κρεισσόνων, possessive, not comparative, genitive. τὸ μείον is cognate acc. = τὸ μείον κράτος: "thou holdest not the inferior powers (belonging to i.e.) deputed by superiors". He is no ὑπαρχος or satrap, but is himself βασιλεὺς βασιλέων, ἀναξ ἀνάκτων, τελέων τελειότατον κράτος (ν. 503).

576. The objection to κάτω lies, not in the construction (for the genitive absolute is easy), but in the adverbs ἄνωθεν κάτω. The reference is from below upwards, ἀνω κάτωθεν, not vice versa. If anything be made to proceed ἀνωθεν it is κότος (hence κόνον Bothe) or κράτη (Voss). It is Greek to say οὐτίνος ἄνωθεν ἡμενος κράτη σοι ἀποδείκνυσαι, κόνον σοι φέρει &c., but not Greek to say οὐτίνος ἄνωθεν ἡμενον φοβεῖ κάτω. In the one case the action descends, in the other it ascends. So one may say οἱ ἐκ τῆς πόλεως λίθους ἔβαλλον but not τοὺς ἐκ τῆς πόλεως λίθοις ἔβαλλον. The tautology too in ἀνωθεν... κάτω is weak. By reading κράτη with Voss, the whole becomes οὐτίνος ἄνωθεν κρατοῦντα σέβει.

577. ἔργον ὡς ἔπος, "deed or word alike". Cf. Herod. III. 135 ταῦτα εἶπε,

καὶ ἅμα ἔπος τε καὶ ἔργον ἐποίησεν. Paley quotes Apoll. Rhod. IV. 103 ἐνθ' ἔπος ἡδὲ καὶ ἔργον ὁμοῦ πέλεν ἐσσυμένοισι, but he translates "action is as prompt as speech to execute anything", taking ἔργον ὡς ἔπος as subject to πάρεστι and τι as object to σπεύσαι. Rather πάρεστι (= licet tibi) σπεύσαι ἔργον τι ὡς ἔπος.

578. Λόχιος is adopted here with some confidence. δούλιος of MSS. has been variously altered, but no suggestion has given much force either to the adjective or to φέρει. φρήν is the *mens gravida* of Zeus, which is about to give birth to a word or deed. φέρει = "carries in the womb", or else "gives birth to". In the former sense we have II. VI. 58 ὅντινα γαστέρι μήτηρ... φέρει, and in the latter it is common. Instead of the λοχίης ἐκ νηδύος of Apoll. Rhod. IV. 756 the action comes here λοχίας ἐκ φρενός. As for the corruption, ΛΟΧΙΟΣ first became ΔΟΛΙΟΣ, thence δούλιος. The former part of the corruption was frequent. Cf. Rhés. 16 μῶν τις λόχος (al. δόλος) ἐκ νυκτῶν; ibid. 93 μῶν τις πολεμίων ἀγγέλλεται δόλος κρυφαῖος; (where two MSS. give λόχος).

579. Some editors punctuate at ἐγχωρίων. Hermann imagines a lacuna. But the construction is εὖ δέδοκται τὰ παντελῇ δῆμου-ψηφίσματα τῶν ἐγχωρίων:

δήμου δέδοκται παντελῇ ψηφίσματα.

580

ΧΟ. ὦ χαῖρε, πρέσβυ, φίλτατ' ἀγγέλων ἐμοί.

ἐν εἰπὲ δ' ἡμῖν ποῖ κεκύρωται τέλος;

δήμου κρατοῦσα χεὶρ τί δρᾶν πληθύνεται;

punctione ἤδη pro δήμου Schwerdt, λαῶν Heimsoeth.

M. ἀγγέλων prima man. et Guelf.

582 ἐνόσπερ ἡμῖν ποι κεκύρωται M. Rober-
telli ἐνισπε δ' ἡμῖν ποι κεκύρωται recipiunt plerique. Melius ἐν εἰπὲ δ' Turnebus.
ἐνεπε δ' ἡμῖν cod. Guelf.

583 χειροπληθύνεται M. χεὶρ ὅπη Dobree. χεὶρ θ'
ὅπη Dindorf: at quis umquam τε ita positum vidit? χεὶρ ὅπως Turnebus. ὅποι
Victorius. ὅθεν Schwerdt. ὅπερ Hermann (potuit εἶπε πλῆ...), ὅση Paley. Scripsi
χεὶρ (ΤΙΔΡΑΝ)ΠΛ...; vide adnot. πληθύνεται cum Hermanno praeferunt non-

"In our favour have been resolved the complete (and final) popular resolutions (i.e. resolutions of the people in δῆμος assembled) of the natives". παντελῇ i.e. they need no further κύρωσις. Aeschylus seems to conceive of Argos as under a limited monarch, with a senate (v. inf. 678 &c.) and an ἐκκλησία which turns royal or senatorial προβουλευματα into law. There is naturally some confusion, as may be seen by a comparison of the passages 343 sqq., 345 sqq., 373 sqq., 497 sqq., 583, 910 &c.

581. The title πρέσβυ in the sense "old man" would be abrupt and unpleasant as an address to the Danaids' own father. Though this abruptness is tempered by the more tender vocative expression which follows, it seems necessary to understand πρέσβυς as=πρεσβευ-
της. Danaus had been the envoy of his daughters (cf. 459 sqq.), and from v. 498 (καὶ σὸν διδάξων πατέρα ποῖα χρὴ λέγειν) it is clear that he had to plead their cause. πρεσβευτής is not a poetical word, πρέ-
σβεις is even in prose the ordinary (though not the only) plural in that sense, and the singular πρέσβυς=πρεσβευτής Ar. Ach. 93 τὸν τε σὸν τοῦ πρέσβεως. A Scholiast on Il. iv. 394 quotes from a poet ὁ πρέσβυς οὕτε τύπτεται οὐθ' ὑβρίζεται. "Hail, envoy, dearest of all envoys".

φίλτατ' ἀγγέλων ἐμοί: ἀγγέλλων also gives good sense, "bringing dearest tidings". But the expression in the text

is one well recognised e.g. Soph. Aj. 14 ὦ φθέγμ' Ἀθάνας φίλτατης ἐμοὶ θεῶν. El. 1126 ὦ φίλτατον μνημεῖον ἀνθρώπων ἐμοί. Cho. 1049 φίλτατ' ἀνθρώπων πατρί. The emphatic pronoun gives a touch of affectionate fervour.

582. ἐν εἰπὲ δ', a conjecture anticipated by Turnebus. The expression denotes that an expectant person wishes to be satisfied at once as to the main or essential point. The word εἰ has not satisfied the Danaids, and they demand the actual terms of the decision. Danaus proceeds to tell them this in 588 sqq., but inasmuch as in v. 583 they have spoken of a division in voting, he prefaces his statement with the remark that there was no division. The poet feels the necessity of omitting the account of all that Danaus and the king had done in the interval of absence. Hence the eager ἐν εἰπὲ put in the mouth of the Danaids. Cf. Soph. Aj. 1140 ἐν σοὶ φράσω τόνδ' ἐστὶν οὐχὶ θαπτόεν. Cic. Sest. III. 8 de Antonio nihil dico praeter unum.

ποῖ. Cf. Cho. 528 καὶ ποῖ τελευτᾷ καὶ καρανοῦνται λόγος; Pers. 735, &c. The idea of motion towards an end is felt as much as where it is expressed, e.g. S. c. T. 157 ποῖ δὲ τέλος προβάς ἐπάξει θεός; For the rest, cf. Cho. 874 μάχης γὰρ δὴ κεκύρωται τέλος.

583. χειροπληθύνεται may be variously emended (v. crit. note). The reference is plainly to the χειροτονία of the ἐκ-

ΔΑ. ἔδοξεν Ἀργείοισιν οὐ διχορρόπως ^{discrepant} (605)
 ἀλλ' ὥστ' ἀνηβήσai με γηραιὰν φρένα— 585
 πανδημίας γὰρ χειρὶ δεξιωνύμοις

nulli. 585 ἀλλ' ὥς τ' ἀνηβήσai μ M, corr. Tyrwhitt. γηραιὰ φρενί M et editi.
 Accusativum postulat sensus: vide infra. 586 πανδημία M. πανδημίας H. Voss.

κλησία, which was the more usual form of voting, the ψῆφος proper being only resorted to upon certain special matters. The Scholiast's note πότερον πλείους οἱ συμμαχοῦντες ἡμῶν ἢ ὁλίγοι is absurd. Danaus has already told them that the assembly was in their favour. Paley however, from this comment, reads ὅση, making the Chorus put the question "quot manus in maiorem partem sublatae sint". For our guidance we have Ag. 1370 ταύτην (τὴν γνώμην) ἐπαινεῖν πάντοθεν πληθύνομαι, where πληθύνομαι probably does not mean "I am in a majority" but "I am being filled", i.e. the speaker likens himself to a καθίσκος, into which votes are being poured from all sides. The Chorus knew that the decision was in their favour, so that no emendation should aim at asking *which way* the voting went, but *what decision* was come to. The terms of the resolution, though favourable, might be various. ποῖ κεκύρωται τέλος; asks this question; and the present line should either contain (1) a relational clause qualifying τέλος or (2) a question explaining the sense of the former one. If (1) be right, we might read ὅτι πληθύνεται, TI having been lost in II. If (2) be right, we should, from Ag. 1370 (above quoted) and from e.g. Cho. 510 δῶν κατάρθωσαι φρενί, look for an infinitive. ΤΙδρῶν ΠΙΔθύνεται is suggested in the belief that the similarity between ΤΙΔ and ΠΙΔ was the cause of corruption. This is to be preferred to the former alternative, inasmuch as δρῶν with emphasis is much in point: "What does it decide to do?"

The analysis of the line is perhaps as follows. κρατοῦσα χεῖρ = οἱ κρατοῦντες τῇ χειροτονίᾳ. Of the hands held up, those

voting on the winning side are collected into χεῖρ κρατοῦσα, those on the losing side into χεῖρ ἡσσωμένη, as if the assembly were personified and had two hands only. The κρατοῦσα χεῖρ would be filled (πληθύνεσθαι), the other not so. This is quite different from the use of χεῖρ (manus) in such phrases as Hdt. VII. 20 μεγάλη χειρὶ πλήθεος ("a great band").

As to the forms πληθύνω and πληθύω no distinction (at least in the medio-passive) can fairly be drawn.

585. γηραιὰν φρένα, a correction apparently necessary. Danaus grows young again "in heart", but it is not the aged heart that makes him grow young again, as the dative would imply. It would be possible to say ὥστ' ἀνηβήσai με γηθοῦση φρενί "so that I grew young again *through* joy of heart", or ὥστ' ἡσθῆναι με ἀνηβώση φρενί "so that I rejoiced *because* my heart grew young again", but if we are to express the part or respect in which the delight or rejuvenation takes place we must say ἡσθῆναι γηραιὰν φρένα, ἀνηβήσαι γηραιὰν φρένα. Thus infr. v. 753 ἀγγελον δ' οὐ μέμψεται πόλις γέρονθ', ἡβῶντα δ' εὐγλώσσω φρενί, the dative is one of the instrument or means "an old man, but *made young* by eloquence". Here the only apposite sense is given by the acc. respectus.

586. πανδημία is usually kept and treated as = πανδημί. But though πανδημία may well enough bear this meaning, and though πανδημία ἐξέρχεσθαι, προπέμπεσθαι, are natural expressions, and πανδημία ψηφίζεσθαι would be equally natural, the combination ἐφρίξεν αἰθῆρ πανδημία

ἔφριξεν αἰθὴρ τόνδε κραινόντων λόγον—
 ἡμᾶς μετοικεῖν τῆσδε γῆς ἐλευθέρους
 κάρρυσιάστους ξύν τ' ἀσυλία βροτῶν· (610)
 καὶ μήτ' ἐνολίκων μήτ' ἐπηλύδων τινὰ 590
 ἄγειν· ἐὰν δὲ προστιθῇ τὸ καρτερόν,
 τὸν μὴ βοηθήσαντα τῶνδε γαμόρων
 ἄτιμον εἶναι ξύν φυγῇ δημηλάτῳ.
 τοιάνδ' ἔπειθε ῥῆσιν ἀμφ' ἡμῶν λέγων (615)
 ἄναξ Πελασγῶν, ἱκεσίου Ζηνὸς κότον 595

587 λόγων (superscripto ο) M. 588 μετασχεῖν mera libidine Burges. 589
 καρρυσιάστους M. 591 προστεθῇ Hartung. 593 δημηλάτην Steph. Byz. in
 voce δημος. δημήλατον Holstein. 594 ἔπειθεν M. 595 Διὸς cod. Guelf.

stands on a different footing. Though the sense ultimately = πανδημία ἦραν χεῖρας δεξιωνύμους ὥστε φρεῖναι τὸν αἰθέρα, it is better, in the constant confusion of the inflections -α and -ας, to restore the genitive. πανδημία obviously cannot be joined to κραινόντων.

587. κραινόντων, in apposition to πανδημίας and dependent on χερσί. τόνδε λόγον = hanc regis sententiam. λόγον, as in the phrase προτιθέναι λόγον (= γνώμας προτιθέναι), for the course recommended in a speech.

588. ἡμᾶς μετοικεῖν. The Scholiast says τὸ ἐξῆς, ἔδοξεν ἡμᾶς μετοικεῖν. The infinitive is the ordinary infinitive of ψηφίσματα, and the clause is in a manner quoted (thence τῶνδε v. 592). Otherwise the infinitive might be regarded as exegetical of τόνδε λόγον. Their position would be that of μέτοικοι in the technical Attic sense.

μετοικεῖν γῆς, a construction ἀπαξ λεγ., but analogous to other partitives, with μετέχειν, μεταλαβεῖν &c.

589. κάρρυσιάστους. Cf. sup. 286, 387, 400.

ἀσυλία βροτῶν i.e. ὥστε μὴ συλασθαι ὑπὸ βροτῶν. The genitive is one of "freedom from...". βροτῶν is not idle, but signifies "safe from any man (however strong), though no one can guard

against the gods". "Quod ad hominum vim pertineat".

591. ἄγειν, part of the phrase ἄγειν καὶ φέρειν, and the only part here appropriate, since chattels are not in question. Cf. Hdt. vi. 30; Archiloch. 155.

προστιθῇ, sc. the ἐπηλυς or ἐνοικος in question. The Scholiast should not have supplied τις. In Latin quis is often to be supplied after nemo, but "Ne quis incolarum aut advenarum nos agat, sed si (ita faciet et) vim adhibebit" requires no supplying of quis, nor does the Greek require τις when μὴ has been separated from τινά. προστιθέναι may = (1) "inflict", (2) "employ", (3) "add". Here the two last are combined "go so far as to employ". τὸ καρτερόν, cf. Pr. V. 212, Ar. Ach. 622.

593. ἄτιμον ξύν φυγῇ. ἀτιμία did not necessarily connote banishment, but only exclusion from the agora, temples, dicasteria and other public places. The defaulter in the present instance would be guilty of both impiety and cowardice, and each of these offences was (at Athens) punishable with ἀτιμία.

594. τοιάνδε ῥῆσιν, i.e. which follows. ἔπειθε imperf. conatus (expressing the gradual working upon them). The verb is probably here used absolutely, with ῥῆσιν dependent on λέγων, though

μέγαν προφωνῶν μήποτ' εἰσόπιν χρόνον
 πόλιν παχύναι, ξενικὸν ἀστικόν θ' ἅμα
 λέγων διπλοῦν μίασμα πρὸ πόλεως φανέν
 ἀμήχανον βόσκημα πημονῆς πέλειν.

(620)

Ζηνὸς ἱκεσίου Weil. 596 πρόφρων ὦν M, corr. Canter. Pro εἰσόπιν multum
 arridet ἐς τὸ πᾶν. χρόνῳ Heath. 597 Habet scholiasta γρ. πλατῦναι, quae
 quidem pessima est lectio. Locum parum intellexerunt editt.; vide adnot. παλῦναι
 Auratus. Ceterum πόλει Bothe, Weil; ἅλιν Scaliger. 598 πρὸς πόλεως Her-

there is rhythmic inducement to construe
 τοιάνδε ῥῆσιν as cognate accusative with
 ἐπειθε, a use which in the case of πείθειν
 is elsewhere apparently confined to neuter
 pronoun and adjectives, e.g. Soph. O. C.
 1442 μὴ πείθ' ἃ μὴ δεῖ, Dem. De F. L.
 347 ἔφη ἦκειν πεπεικῶς Φίλιππον ἅπανθ'
 ὅσα συμφέρει τῇ πόλει. ῥῆσιν is more
 naturally cognate in Hdt. I. 152 ἀπερέ-
 οντα Κύρῳ Δακεδαιμονίων ῥῆσιν, γῆς τῆς
 Ἑλλάδος μηδεμῆν πόλιν σιναμωρεῖν. In
 the word ῥῆσιν the king is regarded as a
 professed ῥήτωρ.

596—599. Paley assuredly misunder-
 stands this passage. He translates "warn-
 ing the people that the dread wrath of
 Zeus the suppliant-god would never in
 aftertimes allow the city to thrive", and
 explains this use of παχύναι πόλιν as
 the "idiom by which anything is said to
 be done by another who in fact only
 allows it to be done" (cf. Soph. Aj. 674).
 To this the obvious answers are (1) that
 after a *verbum declarandi* οὐποτ' and not
 μήποτ' should be written, (2) that πα-
 χύναι would rather be the future or
 παχύναι ἂν—though no doubt instances
 of the unqualified aorist may be quoted,
 (3) that the construction is too involved.
 Hermann, while losing much of the
 thought, gives the right construction
 "edicens ne civitas magnam in futurum
 tempus Iovis iram augeat". The verb is
verbum vetandi: προφωνῶν (αὐτοῖς) μή-
 ποτε πόλιν παχύναι ("that the state
 should never feed fat") κότον Ζηνὸς
 Ἰκεσίου. The wrath of Zeus Hikesios
 is likened to an insatiable monster.

596. προφωνῶν μήποτ', as in Soph.
 Aj. 1089 καὶ σοι προφωνῶ τόνδε μὴ θάπ-
 τειν, Ibid. 1047 σε φωνῶ τόνδε τὸν νε-
 κρὸν χερσὶν μὴ συγκομίζεω. His own words
 were μήποτε πόλιν παχυνάτω.

εἰσόπιν χρόνον, εἰς τὸν μετέπειτα χρό-
 νον Schol. The word εἰσόπιν appears to
 be ἀπαξ λεγ., but ἐξόπιν occurs Ag. 115;
 μετόπιν Soph. Phil. 1189, and κατόπιν is
 common. The genitive is of reference:
 "hereafter in regard to time", and be-
 longs to the category of καλῶς παράπλου
 κείσθαι (Thuc. I. 36), χαλεπὸν τοῦ βλου
 (Plat. Rep. 328 E), εὖ ἦκειν βλου &c.

"If you reject these suppliants now"
 says the king "be sure that *in time* to
 come you will pay the penalty".

597. παχύναι, viz. πημοναῖσι (v. 599).
 Shakspeare's "I will feed fat the ancient
 grudge I bear him". Pind. P. II. 55 εἶδον
 Ἀρχιλόχον βαρυλόγοις ἔχθεσιν πιανώμε-
 νον. "The feeding fat" intended is by
 satisfying its appetite for revenge. The
 abundant penalties paid by the sufferer
 are the food of the κότος. The Scholi-
 ast's alternative reading πλατύναι is a
 late word and absolutely worthless in the
 context.

ξενικὸν ἀστικόν θ' ἅμα, because Da-
 naus and his daughters were both ξένοι
 (under the protection of Zeus ξένιος), and
 also ἀστοί by reception and συγγενεῖς by
 descent. Plat. Legg. 730 A ξενικῶν δ'
 αὐτὰ καὶ ἐπιχωρίων ἀμαρτημάτων τὸ περὶ
 τοὺς ἱκέτας μέγιστον γίγνεται ἀμάρτημα.

598. πρὸ πόλεως. It is hard to under-
 stand the πρὸς πόλεως of Hermann and
 Paley. The latter's explanation is by a

τοιαύτ' ἀκούων χερσὶν Ἀργεῖος λεῶς

600

ἔκραν' ἄνεν κλητῆρος ὡς εἶναι τάδε.

δημηγόρους δὴ 'καμψεν εὐπιθεῖς στροφὰς

mann, Paley, Weil, quibus infra in adnot. repugnatur. 599 ἀμηχάνον Stanley. 601—603 δημηγόρους δ' ἤκουσεν εὐπιθεῖς (postea εὐπιθεῖς) στροφὰς | δῆμος Πελασγῶν M. Manifestum est illud δῆμος e prioris versus initio factum esse, et inter se opponi *oratore*m (Pelasgum) et *auctorem* (Iovem). Itaque ἀναξ Πελασγῶν Meineke, ἀγός Heimsoeth. Eiusdem modi sunt ταγός, πρόμος. Pro δ' ἤκουσεν scripsi δὴ 'καμψεν, quod verbum

metaphor from a pestilence or a hostile army approaching, and he compares *e.g.* Thuc. 1. 62 ἐστρατοπεδεύοντο πρὸς Ὀλύμπου. Hermann briefly says of the text "id hic nihili est". On the contrary it is πρὸς πόλεως which is "nihili". πρὸς with genit. never implies motion towards or position *before*, but the point *from whose direction* a thing is contemplated. Persons at a distance from a city, speaking of a camp before the city, might, in defining the position of that camp relatively to themselves, say it was πρὸς πόλεως ἰδρυμένον. So a monster appearing on that side which is towards the city might be called πρὸς πόλεως φανέν. But the inhabitants of the city itself would speak of such a camp or monster as πρὸ πόλεως ἰδρυμένον, φανέν, and would use πρὸς of the *side* of the city towards which the thing lay, *e.g.* πρὸς θαλάσσης, πρὸς ἀγρῶν φανέν &c. The construction here is the same as in Il. VIII. 561 πύρα φαίνεται Ἰλιῷθι πρὸ, Aeschin. De F. L. 47 πρὸ τῶν ὀφθαλμῶν προφαίνεσθαι.

A monster such as the Sphinx before Thebes, the Python before Delphi, the sea-monster before Troy, and the dragons generally of antiquity, is the βόσκημα conceived of.

599. βόσκημα πημονῆς, "a thing to be fed on suffering". Hermann says "insanabile nutrimentum malorum fore": but βόσκημα is a beast which is being fed, not the food which fattens another, except in the sense in which a fattened calf is both the thing fed and prospectively the food of the feeder. In Eum. 302 ἀναίματον

βόσκημα δαιμόνων the sense is "victim", an animal being fed for the sacrifice. An ἀμήχανον βόσκημα is an "impracticable (*i.e.* insatiable)" animal of the kind, whose appetite for πημονή is inexhaustible. Cf. Plat. Rep. 584 B ἀμήχανος τὸ μέγεθος, Apol. 41 C ἀμήχανον εὐδαιμονίας, and such phrases as ἀμήχανον ὅσον. With βόσκημα πημονῆς *i.e.* ὃ βόσκεται πημονῇ cf. S. c. T. 244 τοῦτ' γὰρ Ἄρης βόσκεται, φόν' βροτῶν, Cho. 26 ἰνγμοῖσι βόσκεται κτάρ.

601. ἄνεν κλητῆρος: πρὶν εἰπεῖν τὸν κήρυκα, "ἀράτω τὰς χεῖρας ὅτ' ταῦτα δοκεῖ" Schol. This was the formula of the ecclesia. The crier was properly called κήρυξ. Homer (Il. XXIV. 577) combines the words κήρυκα καλήτορα. The people were too eager and unanimous to await the call to vote.

602—603. The restoration given in the text offers an original form from which the traditional text may well have been derived. If in δῆκαμψεν the δ' was separated as the particle (a natural process), ἡκαμψεν (aided by the apparent sense of the context) would be liable to pass into ἤκουσεν as the nearest intelligible word. From the beginning of v. 602 the beginning of v. 603 was corrupted into δῆμος. This may or may not have been due to the fact of the former line having ΔΗ and the latter ΑΝ as the opening letters. The sense required is certainly an antithesis between the work of the king and that of the deity. Paley, keeping the text of M, finds the following opposition: "it was the people that heard

ἄναξ Πελασγῶν, Ζεὺς δ' ἐπέκρανεν τέλος.

ΧΟ. ἄγε δὴ, λέξωμεν ἐπ' Ἀργείοις
εὐχὰς ἀγαθὰς ἀγαθῶν ποινάς.
Ζεὺς δ' ἐφορεύοι ξένιος ξενίου
στόματος τιμὰς ἐπ' ἀληθείᾳ
τέρμον' ἄμεμπτον προσαπαντᾶν.

(625)

605

in hoc genere proprium est; vide adnot. Minus bene possis δὴ 'ξεῦρεν. δ' ἔλυσεν Meineke, Hermann, Heimsoeth. Ceterum συνηγόρους Geel pro δημηγόρους. 603 ἐπικράναι Dindorf: recepit Weil. 604 λέξομεν M, corr. Turnebus. 606 ἐφο-

the eloquent appeal, but it was Zeus who put it into their hearts to vote in our favour". But this is manifestly only a verbal and not a real antithesis. Rather the poet means that the outward and audible persuasion came from Pelasgus, the inward and spiritual from Zeus. Hermann's ἔλυσεν στροφάς, *solvit contionem*, is scarcely worth serious refutation. στροφάς joined with δημηγόρους and εὐπιθεῖς could not possibly mean anything but "turns of oratory". The metaphor is from the twists and turns of wrestling. Cf. Ar. Ran. 775 οἱ δ' ἀκροώμενοι | τῶν ἀντιλογιῶν καὶ λυγισμῶν καὶ στροφῶν | ὑπερμεάνησαν, Eccl. 1025, Plato Rep. 405 C πᾶσας στροφὰς στρέφεισθαι. *Strophæa* is similarly used in post-Augustan Latin. *καμπή* is also a rhetorical term, and *κατακάμπτειν στροφὰς* (Ar. Thesm. 68) is used of music. For *κάμπτειν* in rhetoric, cf. Pherec. Χειρ. 1. 15 κάμπτων με καὶ στρέφων δλην | διέφθορεν, Ar. Thesm. 53 κάμπτειν νέας ἀψίδας ἐπών.

δὴ, a proper introduction to the antithesis: "it is true". Aeschylus no doubt had a contempt for democratic rhetoric.

604—608. The anapaestic prooemium serves the purpose of getting the Chorus into their proper places for the ensuing lyrical movements. At v. 609 the prayer proper begins.

604. ἄγε δὴ. Cf. Eum. 307 ἄγε δὴ καὶ χορὸν ἄψωμεν, Pers. 140 ἀλλ' ἄγε, Πέρσαι, θώμεθα.

ἐπ' Ἀργείοις. Cf. Bion 1. 81 κείρε-

σθαι χαίτας ἐπ' Ἀδώνιδι. The notion is of an object *over which* a prayer or offering is made. Otherwise, but less well, ἐπὶ cum dat. might be compared with its use in *hostile* demonstrations, e.g. Ag. 1400 (κομπάζειν ἐπὶ): S. c. T. 483 (ὑπέραιχρα βάζειν ἐπὶ).

605. ποινάς, rare in a good sense. ἀμοιβὰς Schol. Cf. Pind. P. 1. 59 κελαδῆσαι ποιὰν τεθρίππων, Nem. 1. 70 καμάτων μεγάλων ποινάς. Inf. 607 it is varied to τιμὰς.

607. ἐπ' ἀληθείᾳ, "with truth". Cf. Hes. Theog. 540 δολίῃ ἐπὶ τέχνῃ, &c.

608. The correction given in the text involves the restoration of Ω for O (a corruption more due, however, to pronunciation than to shape), and the addition of N. ΗΠΟΚΑΙΗΑΝΤΑΝ would naturally suggest the preposition πρὸς and its case. Weil's reading comes to the same purpose, but involves much less likely change. He rightly renders "ita ut vota, quibus hospites honoramus, ad exitum evadant integrum", i.e. (ὥστε) ἀπαντᾶν (αὐτὰς) πρὸς τέρμον' ἄμεμπτον. ἀπαντᾶν is common with πρὸς and εἰς. Plat. Theaet. 144 B, Dem. 543, Aeschin. 82, 21, Isoc. 58 B &c. For the *sense* cf. Ar. Lys. 420 τοιαυτ' ἀπήνητ' ἐς τοιαυτὰ πράγματα. Bion IV. 7 ἀσχαλῶν ὅκα οἱ τέλος οὐδὲν ἀπάντη. The compound προσαπαντᾶν is a frequent variant on προαπαντᾶν in MSS. συναπαντᾶν is in Aristotle.

νῦν ὅπ' ἐμάν, θεοὶ
διογενεῖς, κλύουτ' εὐ-
κταῖα τέλη χεούσας·

στρ. α'. (630)

610

δεύοι H. Voss. 608 ἀμέμπτων πρὸς ἅπαντα M. ἀμεμπτος Guelf. ἀμεμπτον Salvinus; ἀμέμπτως complures. προσαπαντᾶν ipse scripsi. τέρμον' ἅπαντᾶν πρὸς ἀμεμπτον Weil. πέμπων πρὸς τέρμονα πάντως audacius Paley. τέρμονα νωμῶν πρὸς ἀμεμπτον Wecklein. 609 sqq. De distributione huius cantus vide adnot. Neque hemichoriis neque ζυγοῖς partes suae satis certe reddi possunt. 609 νῦν ὅτε καὶ M. Servant nonnulli dubitanter. corr. Badham. νῦν ἔτι καὶ Heath. νῦν ποτε δὴ H. Voss. εἴ ποτε νῦν Burges. 611 εὐκτεα γένει M. γένη cod. Guelf. ΤΕΛΗ scripsi. εὐκταῖα γένει plerique; at saltem requireres τῷδε. εὐκταῖ' ἀτενῇ H. L.

609 sqq. With the whole of this beautiful ode one should compare by all means Hesiod. Opp. 225 sqq. It is variously analysed by editors. Paley, Kruse and others divide it between ἡμυχόρια, allotting to 'H.M. α' and β' the strophes and antistrophes respectively. There is no satisfactory evidence for this distribution, still less for transposing with Oberdick strophe and antistrophe γ'—a transposition based on the desire for a supposed regularity in the order of the sentiments expressed. Westphal gives the following analysis

(a) 609—617: prayer for protection from war.

(b) 618—634: grounds of the prayer.

(c) 635—645: for protection from war and pestilence.

(d) 646—652: for piety.

(e) 653—656: for fruitfulness.

(f) 657—666: for protection from war and pestilence.

(g) 667—672: for fruitfulness.

(h) 673—676: for piety.

(i) Epilogue.

It is vain to look for perfect symmetry in this φιλότιμος εὐχή. An analysis unbiassed by preconceptions of the "Terpandrian nome" will give the following results. There are three main divisions A. 609—634. B. 635—656. C. 657—688. Of these

A contains invocation, prayer against

war, and commendation of the Argive εὐσέβεια.

B contains a prayer (1) against pestilence, (2) against στάσις, (3) against destruction of youth, (4) for old men and good counsels, (5) for piety to Zeus Xenios, (6) for fruitfulness.

C contains a prayer (1) against civil στάσις, (2) against pestilence, (3) for the preservation of youth, (4) for fruitfulness, (5) for pious worship, (6) for old men and good counsels, (7) for fairness to foreigners, (8) for pious worship.

A may therefore fairly be regarded as introductory, but strophe and antistrophe δ' cannot be marked off as epilogue. In comparing B and C we find (though with a difference of order) a repetition of exactly the same sentiments, but that in C itself there are added (answering to each other) prayers that honours be religiously paid to the gods. It is therefore manifestly impossible (nor is it requisite) to rearrange the sections in such a way as to produce symmetry.

609. The MS. reading νῦν ὅτε καὶ is inappropriate to the context, even if it be intelligible. The Scholiast says ἀντί τοῦ εἶποτε, an impossible statement. Such a comment could only be in point in stating an ellipse, if for instance the poet had said simply καὶ νῦν κλύουτ' with εἶποτε πρὶν implied, cf. Soph. O. T. 165 (where the whole is expressed). Dindorf ren-

μήποτε πυρίφατον
 τάνδ' ἀνὰ Πελασγίαν πόλιν
 τὰν ἄχορον βοᾶν
 κτίσαι μάχλον Ἄρη,

(635)

615

Ahrens. 612 πυρίφατον M, corr. Turnebus. 613 τὰν Πελασγίαν πόλιν M. Corrupta est etiam antistrophe. Interciderunt, ut videtur, aliquot litterae. Fuerat ΤΑΝ(ΔΑΝΑ)Π. τάνδε Πελασγίαν eiecto πόλιν Klausen. Sunt qui Πελασγῶν, Πελασγοῦ, Πελασγᾶν scribant. τάνδ' ἄγλαν πόλιν Badham. 614 τὸν ἄχορον βοᾶν M, corr. Hermann. τὸν ἄκορον βοᾶς ingeniose Kruse. 615 στήσαι Hartung.

ders "*nunc tempus est, nūi*" (apparently according to the analogy of τοῦτ' ἐκεῖνο), and commentators quote S. c. T. 705 νῦν ὅτε σοι παρέστακεν. It is however hard to see what contrast is intended between this time and any other, or what is the purpose of the emphatic καί. Paley quotes Plaut. Rud. 664 Nunc id est quom omnium copiarum viduitas nos tenet. If νῦν ὅτε = *nunc id est cum*, it can only refer (1) to some well-known or proverbial time, (2) to some expected critical time. But this is not the former, nor is it critical so far as the Argives and prayers for good are concerned, however critical the general position of the Danaids may be. Keck's rendering "nunc demum, cum Argivi preces exaudiverint, sic vos quoque, Di &c." would obviously require νῦν ὅτε καὶ ὑμεῖς, θεοί, κλύουσ'. Moreover μου or ἐμοῦ or an equivalent, e.g. Badham's ἐμὴν, is required to qualify χεούσας. The construction ὅπ' ἐμὴν χεούσης is elegant enough.

610. διογενεῖς. This epithet, when used by Homer of kings, probably implies no more than sovereignty and "divine right". Here it should not be made to mean "born of Zeus", for though this would apply to Phoebus, Artemis, Athena &c., it would not be inclusive enough for a prayer of the following nature. It is the δῖον γένος, not the Δῖον γένος, which is thought of. In S. c. T. 528 Διογενοῦς Ἀμφίλοτος = "Zeus-begotten", and *ibid.* 127 Pallas is Διογενὲς φιλόμαχον κράτος, and no doubt the mean-

ing "Zeus-born" was as frequent as it was natural. None the less the wider value of the word "of the race of the *deusas*" asserts itself in places like the present.

H

611. εὐκαταῖα γένει χεούσας of M is supposed to mean εὐχὰς τῶδε τῶ γένει χ., εὐκαταῖα being treated as a noun. The unqualified γένει is doubtful enough in itself, but is made more so by the evidence of another reading, H being written over εἰ as a correction. εὐκαταῖα is found alone in Soph. Trach. 239

εὐκαταῖα φαίνων, ἥ 'πὸ μαντείας τινός; but there τέλη stands in the line immediately preceding. From ΓεΝη to ΤεΔη involves only familiar corrections. τέλη = "offerings", cf. Pers. 204 ἀποτρόποισι δαίμοσι | θέλωσα θῆσαι πέλανον, ὦν τέλη τάδε, Soph. Trach. 238 τέλη ἐγκαρπα, Eur. Frag. Busir. σμικρὰ χειρὶ θύσαντες τέλη, Eur. Med. 1382 &c. τέλη χέουσα further gives a metaphor from libations. The Danaids offer τέλη which are not ἐγκαρπα but εὐκαταῖα: they pour out *choai* which are not *choai* of wine or milk but *choai* of prayer.

612—615. Both this place and the antistrophe are corrupt. The emendation given in the text satisfies the sense and construction of the present passage and also the metre of the restored antistrophe. Construe μήποτε μάχλον Ἄρη (subject) κτίσαι τὰν ἄχορον βοᾶν (object) ἀνὰ τάνδε Πελ. πόλιν πυρίφατον (sc. οὖσαν). To insert a word which may ea-

τὸν ἀρότοις

θερίζοντα βροτοὺς ἐν ἄλλοις.

οὐνεκ' ᾠκτισαν ἡμᾶς

ψῆφον δ' εὐφρον' ἔθεντο·

(640)

αἰδοῦνται δ' ἰκέτας Διός,

620

ποιμναν τάνδ' ἀμέγαρτον.

οὐδὲ μετ' ἀρσένων

ἀντ. α'.

616—617. ἐν ἀροταῖς θ. β. ἀλωαῖς Schuetz. τὸν ἀρότοις θ. β. ἀμάλλαις Faehse. τὸν ἀρότους θ. βροτῶν ἐναίμους Tournier. ἐναίμοις Lachmann. ἐνόπλοις Burges. Vulgatum explicavi. 618 ᾠκτισαν (superscripto ι) M. ᾠκτισεν scholio deceptus Paley. Nil est cur in οὐνεκ' et ἄζονται offendamur. 622 οὐδ' ἐνεκ' H. Voss.

sily have fallen out and so clear the construction, is at least as likely a remedy as to read τάνδε, omit πόλιν, and leave a tortuous structure κτίσαι βοᾶν "Ἀρη=βοῇσαι "Ἀρη (with πυρίφατον πόλιν as subject). Hermann says that the oratio recta would give μήποτε ᾗδε Πελασγία τὴν ἄχορον βοᾶν κτίσειε (βοῶσα) μάχλον "Ἀρη. Examination shews that constructions of this kind are very rare: when some metrical error is removed in such sentences by the most natural correction, it generally follows that the structure also is simplified. Oberdick, keeping τὸν ἄχορον, makes "Ἀρη the subject and τάνδε Πελασγίαν the object to πυρίφατον κτίσαι, ἄχορον βοᾶν being presumably analogous to βοῇν ἀγαθός.

612. πυρίφατον, proleptically, πυρί ἀναλωθεῖσαν Schol. $\sqrt{\phi\alpha}$ "slay" (= $\sqrt{\theta\epsilon\nu}$ "strike") applied to an inanimate thing as in μυλήφατος. So "water-slain corn" in earlier English.

613. ἀνὰ, S. c. T. 346 κορκορυγαὶ δ' ἀν' ἄστυ. The shouts are those of the enemy sacking the town, and the cries of the conquered. Cf. Ag. 320 Τροίαν Ἀχαιοὶ τῇδ' ἔχουσ' ἐν ἡμέρᾳ | οἶμαι βοῇν ἀμκτον ἐν πόλει πρέπειν· | καὶ τῶν ἀλόντων καὶ κρατησάντων δῆχα | φθογγὰς ἀκούειν ἔστι συμφορὰς διπλῆς.

614. τάν, "his wonted". The βοή is ἄχορος (cf. inf. 660) as opposed to the sounds and songs of festivity. The βοή

of the feast is accompanied by the lyre and the dance, the βοή of war by slaughter and tears, cf. Eur. Andr. 1037 πολλαὶ δ' ἀν' Ἑλλάνων ἀγορὰς ἀχέουσι στοναχὰς μέλποντο δυστάνων τοκέων ἄλοχοι. For βοή of music, Il. xviii. 495 αὐλοὶ φόρμιγγές τε βοῇν ἔχον.

615. μάχλον. The Scholiast seems doubtful as to the meaning in his note τὸν εἰς τοὺς πολέμους κατωφερῇ, ἢ τὸν παλμβολον. Rather μάχλον="lustful" in a sexual sense (cf. Shakspeare Henry V., the speech before Harfleur), with reference to the outrages of the conquerors upon women. It does not seem possible to transfer it, with Weil, to the meaning "petulant in *jugnarum* amorem effusus". Usually the term is applied to women or womanish men e.g. Paris (Il. xxiv. 30). But we must admit exceptions, just as we have to allow λάγνος to be sometimes used of women.

617. ἄλλοις is variously explained: (1)=*infaustis, adversis*, on the analogy of ἄλλοις, ἕτερος (see v. 375). This is Hermann's view. There appears to be no trace of this sense before Plutarch, though the adverb ἄλλως is so used: (2)="in aliis quam ubi meti solet" (Ahrens) i.e. "strange": (3) "in other battlefields than this" (Paley): (4)=*ἀλλοτρίοις*, "alienis" "fields not his own". This gives the best sense. Ares reaps where he has not sowed. ἄλλος=

ψῆφον ἔθεντ' ἀτιμώ-
σαντες ἔριν γυναικῶν,
Δῖον ἐπιδόμενοι

(645)

625

πράκτορα τελεσφόρον κότον
δυσπολέμητον, ὃν
τίς ἂν δόμος ἔχοι
ἐπ' ὀρόφων
μυαίνοντα; βαρὺς δ' ἐφίξει.

(650)

630

623 ἀτιμάσαντες Karsten.

624 Possis ὅπιν.

626 πράκτορά τε σκοπὸν M,

quod emendare conatus sum. πράκτορ' ἐπίσκοπον Paley. τε καὶ σκοπὸν Schuetz.

πράκτορ' αὐτεπίσκοπον Heath. πράκτορ' αἵματος σκοπὸν Butler. πάνσκοπον Hermann.

πράκτορ' ἄτης κότον Bamberger. 627 δυσπολέμητον ὃν οὕτως ἂν M, corr. Burges.

δυσπόλεμον τὸν οὕτως Butler. δυσπαλαμῇ τὸν οὕτως Meineke. 628 ἔχουτ'

(quidni ἔλουτ') Bergk. ἔχειν (et λιλαιοίτο) Martin. ἔχων (et λιλαιοίτο) Weil. 629

ὑπ' ὀρόφων Stanley. ἐπ' ὀρόφῳ Burges. 630 Metaphora offenduntur edit.,

ἀλλότριος in Pind. P. IV. 268 εἰ μόχθον
ἄλλοις ἀμφέπη δύστανον ἐν τείχεσιν, ἐδὲν
ἐρημώσασα χώρων.

623. ἀτιμώσαντες ἔριν γ. ἀτιμώ=
ἀτιμάζω, cf. Cho. 636. To make a thing
ἀτιμον and to hold it in no honour come
to the same thing. Compare Eur. Hel.
455 ὡς ἀνάξι' ἡτιμώμεθα with I. A. 943
ἀνάξι' ἡτιμασμένη. Xen. Cyr. I. 6. 20
uses ἀτιμάζω in the legal meaning of
ἀτιμῶ.

624. ἔριν. The Scholiast's τὴν ἡμῶν
σύστασιν should be taken as a note upon
this word rather than on ποίμναν above.
ἔριν=στάσις=partes. Cf. Eum. 311 ὡς
ἐπινωμῆ στάσις ἀμά, Cho. 114, 458, Ag.
1117. The "women's quarrel" (or
"contention") is the women's side of
the quarrel.

625. All editors except Bamberger
keep σκοπὸν or some compound of it.
The Scholiast gives τὸν Δῖος ὀφθαλμὸν τὸν
πάντα σκοποῦντα, words which certainly
are no evidence for πάνσκοπον, but which
simply make the best of the passage.
It should be noted: (i) that if σκοπὸν=
"watchman", Δῖον σκοπὸν is no phrase
for Zeus himself. An attribute, quality,
part or action of a person may be put,
with an adjective formed from the name
of the person, as a way of designating the

person himself, but a noun of the agent
cannot be so placed. Thus it is good to
say βλήῃ Ἡρακλεῖν for κρατερὸς Ἡρακλῆς,
or Δῖος κότος for Ζεὺς κοτέων, but not
Ἡράκλειος φονεὺς for "Heracles the
Slayer". So one may use χεῖρ Ἡρα-
κλεία, κᾶρα Δῖον, γῆρυσ Ὀρφεία as peri-
phrases, but not Δῖος σκοπός: (ii) that
there is certainly a loss of some syllable
or syllables: (iii) that τε cannot join two
such epithets as Δῖον and πράκτορα:
(iv) that πράκτορα should="ultorem"
or "exactorem". For these reasons and
from Aeschylean expressions elsewhere
it is not too far to seek the correction
in the text. For κότον with the following
βαρὺς cf. Eum. 800 μὴ βαρὺν κότον σκῆ-
ψησθε, and sup. v. 318. For πράκτορα
with κότον cf. Frag. 257 τοῦ θανόντος ἡ
Δίκη πράσσει κότον, and μῆρις μάστειρα
(v. 137). For τελεσφόρον in this con-
nection S. c. T. 655 ἀραὶ τελεσφόροι,
Ag. 700 τελεσσίφρων μῆρις, 1407 μὰ
τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην | ἄτην
τ', Ἐρινὺν τ', and Soph. Aj. 1390 μνή-
μων Ἐρινὸς καὶ τελεσφόρος Δίκη.

630. μυαίνοντα. Modern taste may
object to the metaphor: Aeschylus did
not. The κότος is an ill-omened bird
polluting the eaves, and while we are
apt to be disgusted at the physical filth,

ἄζονται γὰρ ὁμαίμους
 Ζηνὸς Ἴκτορας ἀγνοῦ.
 τοιγάρτοι καθαροῖσι βω-
 μοῖς θεοὺς ἀρέσονται.

(635)

τοιγὰρ ὑποσκίων ἐκ

στρ. β'. 635

Graeci non item. Coniecturarum magna messis provenit. *μηνίοντα* Pauw. *κοταίνοντα* Schuetz, *ἐμβαλίνοντα* Butler, *λαχαλίνοντα* Bergk, *λαύοντα* Hermann, *ναλόντα*

Meineke. At vide adnot.

632 ἀγνοῦς Schuetz.

633 τοιγάρτι M.

634 ἐξαρέσονται Meineke.

635 ὑποσκίων M. ἐκουσίῳ Enger.

the Greeks would rather shudder at the religious defilement. Paley quotes Verg. Aen. III. 216 (of the Harpies) "foedis-sima ventris proluviae". Hes. Opp. 744 *μηδὲ δόμον ποιῶν ἀνεπίξεστον καταλείπειν | μὴ τις ἐφεξομένη κρώῃ (χρώῃ) λακέρυζα κορώνῃ*. Ar. Av. 1114—1117 may be compared for the *μηνίσκοι* on statues, which, according to the Scholiast there, *αἰε σκεπάσματα, ἅπερ ἐπιτιθέασι ταῖς κεφαλαῖς τῶν ἀνδριάντων διὰ τὸ μὴ ἀποπατεῖν κατ' αὐτῶν τὰ ὄρνεα*. The same metaphor in Eum. 177 *ἕτερον ἐν κάρῃ μᾶστορ' ἐκ κέλνου πάσεται*.

631. ὁμαίμους, sc. ἐανῶν. This with *Ἴκτορας* comprehends the relations of v. 597 *ξενικὸν ἀστικόν θ' ἅμα μῆλασμα*. γάρ, rightly referred by the Scholiast to v. 622.

635. ὑποσκίων. The metaphor (as *ποτάσθω* shews) is from a bird flying out of a leafy bower. *ὑποσκίων* is, however, generally taken literally of the mouths of the Danaids shaded by the suppliant boughs. But this is to forget that their boughs are laid down on the πάγος (v. *sup.* 485 *κλάδους μὲν αὐτοῦ λείπε* and 486 *καὶ δὴ σφε λείπω*). They have not taken them up since, and are moving below *λευρόν κατ' ἄλσος*. Kruse explains the reference to be to *garlands* of olive, which he supposes the Danaids to have worn. He quotes Lucr. III. 913 "inumbant ora coronis" (of drinkers at a banquet). Munro however there explains *ora*=*tempora*, because he natu-

rally enough thinks it far-fetched to talk of the crowns on the heads shading the faces, still more so of shading the mouth. In any case garlands worn at a banquet have nothing to do with suppliants. Other passages cited are Verg. Aen. VII. 154 'oratores ramis velatos Palladis' and XI. 101 'velati ramis oleae', and it is true that Vergil generally uses *velare*=*coronare*. Yet his 'vina coronant' and 'omnia vel medium fiunt mare' give us little confidence in his Greek authority, supposing him to have had any. Eur. (Or. 383) has *ἱκέτης ἀφύλλου στόματος ἐξάπτων λιτάς*, which Hesychius explains *ἀνευ ἱκετηρίας*. This corresponds to Soph. O. T. 3 *ἱκτηρίους κλάδοισιν ἐξεστεμμένοι* (which Jebb renders as = *ἱκτηρίους κλάδους ἐξεστεμμένους ἔχοντες*, though it might seem as if *ἱκτηρίους κλάδους ἐξεστεμμένοι* would be the more Greek in that meaning). *κλάδοι*, like *rami*, may perhaps be used of twigs small enough for a garland, but *θαλλός* is the proper word: cf. Hdt. VII. 19 *ἐδόκει ἐστεφανῶσθαι ἐλαίης θαλλῷ*. No *θαλλοί*, *στέφη* or *στέμματα* are mentioned in this play: there is no allusion to garlands even where express mention might have been expected (21, 165, 216, 305): and there is no authority but the questionable one of Vergil for wreaths in the case of suppliants at all. Even Vergil's *oratores* are not suppliants in the same sense as the Danaids.

A better account of *ὑποσκίων* therefore

στομάτων ποτάσθω
 φιλότιμος εὐχά,
 μήποτε λοιμὸν ἀνδρῶν
 τάνδε πόλιν κενῶσαι, (660)
 μηδ' ἐπιχωρίοις στάσιν 640
 πτώμασιν αἱματίσαι πέδον γᾶς.
 ἦβας δ' ἄνθος ἄδρεπτον
 ἔστω· μηδ' Ἀφροδίτας
 εὐνάτωρ βροτολογιὸς Ἄ- (665)

638 λοιμὸς M (sed κενῶσαι v. 639). Accus. recte se habere colligere possumus e ver-
 sibus 641 sqq. 682 sqq. Ob id quoque λοιμὸν scripsi, quod propter litterarum simili-
 tudinem accus. στάσιν perfacile ante πτώμασιν perire poterat, nom. στάσις non item.
 Ceterum λιμὸς Schuetz νεῖκος Keck. 639 τῶνδε M, corr. Faehse. κενῶσαι omnes
 editt. 640 Deest στάσιν in libris. στάσις supplet Bamberger, ξρις Heath. ἐπιχωρία
 στάσις Bergk. 641 τᾶς M, corr. Porson. ἀρπεδίσαι Heimsoeth. 643 μὴ ἀφρο-

is "from the covert of my mouth". The mouth is a θάμνος ὑπόσκιος or an ἄντρον ὑπόσκιον, and the metaphor is that stated at the beginning of this note.

637. φιλότιμος, "eager", "emulous", still keeping up the metaphor of the bird, which is to fly with all its might and speed, vying with other prayers to engage the divine attention. φιλότιμος is not φιλόπατρις and cannot = "patriotic" (Paley). Nor can it mean "eager to do honour" as Oberdick would seem to imply.

638. ἀνδρῶν...κενῶσαι, cf. Pers. 730 ἄστυ πᾶν κενανδρίαν στένει. *Ibid.* 118 κενανδρον ἄστυ.

640. ἐπιχωρίοις, not simply "of natives of the place", but referring to internecine war "of fellow-citizens" (*civium*). The fallen would be ἐπιχώριοι relatively to the slayers, cf. Plat. Legg. 730 Α ξενικῶν καὶ ἐπιχωρίων ("against fellow-citizens") ἀμαρτημάτων.

στάσιν rather than ξριν is to be supplied (v. crit. note). Moreover in v. 662 the corresponding term is βοᾶν ἐνδημον, cf. Pers. 716, Eum. 976 sqq.

641. πτώμασιν. Phrynichus says πτώμα ἐπὶ νεκροῦ τιθέασιν οἱ νῦν, οἱ δ'

ἀρχαῖοι οὐχ οὕτως, ἀλλὰ πτώματα νεκρῶν ἢ οἰκῶν, cf. Eur. Phoen. 1482 πτώματα νεκρῶν τρισσῶν, *ibid.* 1697 Ἐτεοκλέους πτώμα, Ores. 1196, Andr. 653 πεσέματα νεκρῶν. Rutherford (New Phryn. CCCLI) says there is no necessity here to render πτώμα 'carcase', but it may be translated 'downfall'. Rather both Phrynichus and Aeschylus are right, since the epithet ἐπιχωρίοις serves the purpose of the defining genitive; i.e. though πτώμασιν could not alone = πτώμασιν νεκρῶν, yet πτώμασιν ἐπιχωρίοις (with the context αἱματίσαι) can = πτώμασιν ἐπιχωρίων νεκρῶν. Ἐτεοκλείων πτώμα is no doubt possible for Ἐτεοκλέους πτώμα, if we may trust *Sprachgefühl* at all.

643. Ἀφροδίτας εὐνάτωρ, not an ornate addition: the destructive cruelty of Ares is opposed to the creative kindness of his consort. It is through Aphrodite that "genus omne animantium | concipitur visitque exortum lumina solis" (Lucr. I. 4), πάντα δ' ἐκ ταύτης ἔφν (Eur. Hipp. 450). She is 'αἷμα Venus' and according to Empedocles even ζείδωρος. Ares on the contrary is βροτολογιός; he reaps the human crop which Aphrodite sows (v. 617). Cf. Lucr. I. 31 sqq.

ρης κέρσειεν ἄωτον.
καὶ γεραροῖσι πρεσβυ-
τοδόκοι γενείοις
θυμέλαι πρεπόντων.

645
ἀντ. β'.

δίτας M. Δ ante A omissum supplevit manus recentior. 645 ἄωρον Bothe. 646 πρεσβυτοδόκοι γεμόντων θυμέλαι φλεγόντων M. καὶ διαπρεπέτωσαν τοῖς γέρονσιν αἱ θυμέλαι schol., non legens ille quidem πρεπόντων sed φλεγόντων pro eo ac potuit explicans. Eandem atque ego sententiam requirens προβούλοις pro γεμόντων scribit Hermann, sed pro φλεγόντων temptat φλεόντων, verbum tali sensu nusquam usurpatum. γερόντων Paley. γέμουσαι Kruse. θυμέλαι Κυκλώπων rectam viam ingressus Bergk.

646—648. A very difficult passage. The ms. reading κ. γ. πρ. γεμόντων θ. φλεγόντων evidently contains two imperatives, one or the other being without construction. γεραροῖσι is also left without a substantive, a use for which the doubtful Ag. 712 εὐφιλόπαιδα καὶ γεραροῖς ἐπίχαρτον is not a satisfying support. The Scholiast apparently read the corrupt text, since he gives πληρούσθωσαν (= γεμόντων), and διαπρεπέτωσαν τοῖς γέρονσιν αἱ θυμέλαι (an attempt to explain φλεγόντων). There may have been, as Paley suggests, a variety of readings γερόντων, γεμόντων, πρεπόντων, but this is less probable. There is manifestly a contrast between youth (642—645) and old age. This passage also evidently answers to νν. 677—682 and refers to the wisdom of aged counsellors. Hermann is probably on the right track when he says that γεμόντων is a gloss on the following verb and has displaced a noun, which he supplies in προβούλοις. This, though good in sense, is not a corruption easy to account for. The reading offered in the text is derived from the following considerations. The poet having written such a sentence, it would perhaps happen that γεμόντων written over πρεπόντων and near γενείοις would thrust out γενείοις through the similarity of the first syllables. θυμέλαι then being understood of altars and γεραροῖσι of offerings, φλεγόντων would supplant πρεπόντων from e.g. Ag. 91 βωμοὶ δώροισι φλέγονται. What are πρεσβυτοδόκοι θυμέλαι? Paley

says "the altar-steps that receive the aged priests". But the age of the priests is little to the point, and it is advisers, not priests, who are wanted (649 τῶς πόλις εἶνέ μοιτο). Mr Morshead has "long may the old crowd to the altars go", but it is questionable whether "old-men-receiving" is an epithet applicable to an altar on which old men do not stand, are not burnt, but at which or before which they stand. An altar is ἱεροδόκος, θυοδόκος, but scarcely πρεσβυτοδόκος. Inf. 692 ἱκεταδόκου is the place "on which a suppliant stands". A house is ξενοδόκος, but an altar not so. If θυμέλαι were "altars" it might be well to suggest γεραροῖσι πρεσβυτοδόταις; but more probably here it = "seats", and may possibly be connected in a scale θαρ θοφ θυ with θαῶζω and θαάσσω. Accepted in this sense θυμέλαι are certain of the piles of prehistoric masonry known as Cyclopean at Mycenae and Argos. Cf. Eur. I. A. 152 σείε χαλινὸς ἐπὶ Κυκλώπων ἰεὺς θυμέλας, Tro. 1018, I. Taur. 845 ὦ Κυκλωπίδες ἐστίαι, Herc. F. 944 τὰ Κυκλώπων βάθρα. Such masonry was also found at Tiryns, Nauplia &c. Κυκλώπων ἔδος (teste Hesychio) was used in the same connection, and it is quite possible that, as in the names of old things old words survive, Κυκλώπων θυμέλαι may originally mean "seats of the Cyclopes", and that Aeschylus in referring to Argos, where some such masonry was well known, uses the word as a semi-proper noun, "the Thymelae". We should

τὼς πόλις εὖ νέμοιτο
 Ζῆνα μὲν εὖ σεβόντων,
 τὸν Ξένιον δ' ὑπερτάτως,
 ὃς πολιῷ νόμῳ αἴσαν ὀρθοῖ.
 τίκτεσθαι δὲ φόρους γὰς

(670)

650

649 τὼς πόλεις M, corr. Robertellus. τοῖς Keck. Qu. εὐνομοῖτο? 650 μέγα σεβόντων M. Vulgo μέγαν post edit. Aldinam. Sententia est "Iovem colentes, sed praecipue Iovem Hospitalem." Idcirco μὲν εὖ scripsi. μέγ' εὖ H. L. Ahrens, Bamberger. 651 ὑπέρτατον M, corr. H. L. Ahrens e scholio. Non tamen legebat scholiasta ὑπερτάτως, sed, cum ὑπέρτατον haberet, id sine dubio idem quod ὑπερτάτως valere censebat. In sequenti versu δς in ὡς mutavit sec. man. Nescio an ad

ὕπερτατον^{ως} potius pertineret ea correctio. τῶν ξενίων ὑπερστατῶν Weil. 653 δ' ἐφόρους M, corr. Erfurdt. Vide adnot. δὲ κόρους Schwerdt. Ita ἐφόρους servant

have to suppose that these Κυκλώπων βάθρα or θυμέλαι served either as a common λέσχη for old men of Argos, or else officially as a βουλευτήριον for the γερουσία. With the former possibility cf. Eur. Med. 68 (of Corinth) ἐνθα δὴ παλαίτατοι | θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ, with the latter Il. XVIII. 503 οἱ δὲ γέροντες | εἴατ' ἐπὶ ξεστοῖσι λίθοις ἱερῷ ἐνὶ κύκλῳ. "The Cyclopean seats whereon the old men gather" is a strong local touch; and the trace of fondness for the (Dorian) aristocratic council is Aeschylean.

γεραροῖσι—γενέοις—The beard implying wisdom. γεραρός implies more than age, viz. majesty and dignity, Il. III. 211 γεραρώτερος ἦεν Ὀδυσσεύς.

650. σεβόντων, probably the principle, depending on πόλις. It might, however, be imperative, with rather abrupt punctuation at νέμοιτο.

μὲν εὖ. The usual correction μέγαν is weak. Hermann gives the right sense "colant Iovem, praecipue autem Iovem Hospitalem".

All this passage is based upon the common "catechism" of Greece. In Pind. Ol. IX. 16 Εὐνομία is the daughter of Θέμης, and Θέμης of Zeus Ξένιος, cf. Ol. XIII. 6 ἐν τῇ γὰρ Εὐνομία ναίει, κασιγνήτα τε, βάθρον πολλῶν, ἀσφαλὴς Δίκα καὶ ὁμότροπος Εἰρήνη, Hes. Theog. 901

Θέμιν, ἣ τέκεν Ὀρας | Εὐνομήν τε Δίκην τε καὶ Εἰρήνην τεθαλυῖαν.

651. τὸν Ξένιον, cf. inf. 680 (more fully). Over and above the reference to the Danaids, Aeschylus is teaching the Athenians (and perhaps the Argives) a lesson in international justice. Contracts with foreigners came under the eye of Zeus Ξένιος: cf. Plat. Legg. 729 E πρὸς δ' αὖ τοὺς ξένους διανοητέον ὥς ἀγιώτατα ξυμβόλαια ὄντα...δύναται δὲ διαφερδντως ὁ ξένιος ἐκάστων δαίμων καὶ θεὸς τῷ ξενίῳ συνεπόμενοι Διτ.

652. αἴσαν, what is fair and right (in ξυμβόλαια &c.), τὸ ἴσον Schol. In Homer Zeus is the dispenser of αἴσα: Il. XVII. 321 ὑπὲρ Διὸς αἴσαν.

ὀρθοῖ, cf. Solon Fr. XV. 36 εὐθύνει δὲ δίκας σκολιάς, Pind. P. IV. 153 εὐθύνει λαοῖς δίκας.

πολιῷ νόμῳ. Aeschylus has in mind the revolutionary tendencies of his time. The contrary assertion in Prom. V. 149 νεοχομοῖς δὲ δὴ νόμοις Zeus ἀθέτως κρατύνει, Eum. 808 ἰὼ θεοὶ νεώτεροι παλαιῶς νόμους καθιππάσασθε.

For the metaphor in πολιῷ cf. Plat. Tim. 22, 13, Eur. El. 700 and Vergil's *cana fides*.

653. φόρους γὰς. The Scholiast read δ' ἐφόρους, explaining by βασιλεῖς. This is one of those cases in which we have a full right to choose for ourselves. "Kings"

ἄλλους εὐχόμεθ' αἰεί, (675)
 Ἄρτεμιν δ' ἐκάταν γυναι- 655
 κῶν λόχους ἐφορεύειν.
 μηδέ τις ἀνδροκμήs στρ. γ'.
 λουγὸς ἐπελθέτω
 τάνδε πόλιν δαΐζων, (680)
 ἄχορον ἀκίθαριν 660
 δακρυγόνον Ἄρη
 βοάν τ' ἐνδημον ἐξοπλίζων.

Heimsoeth, Oberdick, ut ille ἐσθλοὺς hic κεδνοὺς pro ἄλλους scribere cogatur. δ' ἐφέδρους γὰς ἀθλοῖς Weil. 656 λόγους M, corr. Sophianus. 659 δαΐζων M, corr. Aldus. 660—662 ἄχορος κίθαρῖς et μοχ τε δῆμον ξῶ παΐζων M. Succurrit Plutarchi locus Amat. 758 F ἄχαριν ἀκίθαρῖν δακ...γόνον ἀρ...τῷ τε δῆμον ἐξοπλίζουσα, unde ἄχορον ἀκίθαρῖν Porson. ἐξοπλίζων Stanley. τ' ἐνδημον Pauwii est. Ἄρην Porson. βλαν τ' Hermann. ἄχορος ἀκίθαρῖς δακρυγόνος Ἄρης βοᾶν πάνδημον Schwerdt.

would make a prayer that the reigning dynasty might be unbroken, and though this is well in its way, it gives no opposition between any other offspring and that of γυναικῶν (v. 656), nor any prayer for crops corresponding to v. 667 sqq. φέρματι πανώρῳ of v. 669 would correspond exactly to φόρους ἄλλους...δεῖ. An objection has been taken to the use of φόρους = φοράς, and in answer it is customary to render "tributa terrae". This sense is appropriate enough (cf. καρποτελεῖν 667), but it is not necessary to limit the word so strictly. Just as τόκος and πρόσδος had a general meaning before and besides "interest" and "revenue," so φόρος had a general meaning before and besides "tribute". The special meaning is the only one in prose, but not in verse. φορά is both "tax" and "crop", and φόρος should be given the same values. Indeed we are apt to insufficiently remember the sound (and etymological suggestion) of Greek words to Greek ears. φόρους = "bearings" and γὰς is sufficient definition.

The construction may be (1) τίκτεσθαι passive, "and may ever-renewed (ἄλλους δεῖ) fruits of the earth be born", or (2) τίκτεσθαι middle, "and may the crops ever beget for themselves successors"; cf.

Cho. 127, P. V. 768, Fr. 41.

With the whole passage cf. Soph. O. T. 171 οὔτε γὰρ ἐκγόνα | κλυτὰς χθονὸς αἰξεται οὔτε τόκοισιν | ἰήτων καμάτων ἀνέχουσι γυναῖκες. Ibid. 270, Ar. Pac. 1320 sqq., Hdt. VI. 139 οὔτε γῇ καρπὸν ἔφερε οὔτε γυναῖκές τε καὶ ποῖμαι ἔτικτον.

655. γυναικῶν, from τίκτεσθαι of crops to τίκτεσθαι of women. The MS. reading λόγους might perhaps be for γόνους, though from Soph. O. T. 171 (sup. cit.) λόχους appears stronger.

ἐκάταν. As Apollo was ἑκατος, ἐκηβόλος in slaying men (inf. 665), so Artemis λοχέαιρα, by shooting or abstaining from shooting, slew or did not slay women in childbirth, Il. VI. 428 &c. She is entitled also Εἰλεῖθνια, Λοχία, and in Eur. Hipp. 166 ἐδλοχος. Her power to destroy (ἐκάταν) is acknowledged in the prayer that she will preserve (ἐφορεύειν).

660—662. v. crit. note. Ἄρη βοάν τ' ἐνδημον is a hendiadys = Ἀρεως βοᾶν ἐνδημον i.e. βοᾶν ἐμφυλίου μάχης. The sentiment is a repetition of v. 640. See also note on v. 614. ἐξοπλίζειν is suited to Ἄρη, less so to βοάν, while ἄχορον in sense belongs to βοάν. But the sense is welded in the hendiadys.

νοῦσων δ' ἐσμός ἀπ' ἀστῶν

ἵζοι κρατὸς ἀτερπής·

(685)

εὐμενής δ' ὁ Λύκειος ἔσ-

665

τω πάσα νεολαία.

καρποτελεῖν δέ τοι

ἀντ. γ'.

Ζεὺς ἐπικραινέτω

φέρματι γᾶν πανόρω.

(690)

πρόνομα δὲ βότ' ἀγροῖς

670

663 δεσμός M, corr. Turnebus.

664 κράτος M, corr. H. Voss.

665 λύκειος M,

corr. Arnaldus.

666 πᾶσα M. πάσαι sec. man. νεολαίαι M.

667 καρπο-

τελεῖ M. καρποτελεῇ Stanley. καρποτελεῖν δ' ἔτι Schwerdt. καρποτελεῖ δ' ἔτει Hartung.

670 βρότατος M. βότ' ἀγροῖς scripsi. βοτὰ τὼς Turnebus. ἀκροτάτως

663. **ἐσμός.** The νόσοι are regarded as foul birds of carrion, sitting and waiting for food. Oberdick compares Hor. Od. I. 3, 30 Et nova febrium terris incubuit cohors. For ἵζοι ἀπὸ cf. Il. II. 292 μένων ἀπὸ ἧς ἀλόχοιο, Thuc. VI. 64 αὐλίεσθαι ἀπὸ τῶν ὀπλων.

665. **ὁ Λύκειος.** Apollo (like Artemis) is θεὸς ἀπολλὺς as well as θεὸς σωτήριος. See on 655. As Λύκειος, he is a baleful god, cf. S. c. T. 145 καὶ σύ, Λύκει' ἀναξ, Λύκειος γενοῦ στρατῷ δαίψ, Ag. 1227 "May the destroying Lyceus (not destroy, but) be kindly to our youth". Apollo Lyceus was markedly worshipped at Argos: Soph. El. 7 αἴτη τοῦ λυκοκτόνου θεοῦ ἀγορὰ Λύκειος, Thuc. V. 47 ἀναγράψαι ἐν στήλῃ λιθίνῃ Ἀθηναίους μὲν ἐν πόλει, Ἀργεῖους δὲ ἐν ἀγορᾷ ἐν τοῦ Ἀπόλλωνος τῷ ἱερῷ (i.e. in the Λύκειον), v. Paus. II. 19, 3.

667. The Scholiast has τελεσφορῆσαι ποιέτω, which does not prove that he read the infinitive, but which gives the sense obviously required: ἐπικραινέτω (ὥστε) καρποτελεῖν. ἐπικραίνειν usually takes a direct accus. of the thing accomplished (χρέος, τέλος, ποινὰς &c.), but γᾶν (whether with καρποτελεῖ or καρποτελεῇ) is an accus. of quite a different and hardly possible kind. The real object here is an implied εὐχήν: cf. Il. I. 455 νῦν μοι τόδ' ἐπικρήνην ἐέλδωρ.

καρποτελεῖν, probably with a metaphor from paying a tax (v. 653 φόρους). Cf. τελεῖν, ὑποτελεῖν, ἐπιτελεῖν, λυσিতেλεῖν, ἱστοτελεῖν.

669. **φέρματι**=fetu or partu. κήματι Schol. Cf. Ag. 119 βοσκόμενοι λαγίναν ἐρικυμάδα φέρματι γένναν.

πανόρω, i.e. let no season lack its proper produce.

670. In Eum. 944 the prayer is thus expressed: μῆλὰ τ' εὐθεοῦντα γὰ | ξὺν διπλοῖσιν ἐμβρύοις | τρέφοι χρόνῳ τεταγμένῳ. μῆλα answers to πρόνομα βοτὰ, ξὺν δ. ἐμβ. το πολύγονα.

πρόνομα is variously explained. πρὸ τῆς πόλεως νεμόμενα Schol. "Significantur pecudes, huc illuc, dum pabulum quaerunt, vagantes" (Hermann). If in the latter we substitute *progredientes* for *vagantes*, the explanation seems a true one in point of fact. This "forward-grazing" was so much noted by the Greeks as to be embodied in their word πρόβατα, of which πρόνομα βοτὰ is here the poetical equivalent. πρόβατα is not used in tragedy, and in Attic prose was restricted to sheep (just as we have virtually restricted "fowl" to the gallinae tribe and "deer" to the cervine), but among the Ionians and Dorians the original and wider sense βοτὰ ἃ προβαίνει was retained. Instances from Homer and Herodotus are plentiful. The verb προ-

πολύγωνα τελέθει·

τὸ πᾶν τ' ἐκ δαιμόνων θάλοισιν.

εὔφαιμον δ' ἐπὶ βωμοῖς

μοῦσαν θείατ' αἰδοί.

(695)

ἀγῶν τ' ἐκ στομάτων φερέ-

675

Schwerdt. βοτὰ τοῖς Wecklein. βοτὰ γὰς Hermann. ὀβρικάλοις Bergk. 672 λάθοισιν M, corr. Hermann. λάβοισιν Turnebus. λάχοισιν Dindorf. Versus continuat Schwerdt εὐδαιμόνως λάκοισιν | εὐφῆμοις ἐπὶ βωμοῖς | θείαν μοῦσαν κ.τ.λ. 673 εὐφῆμοις δ' ἐπὶ βωμοῖς μοῦσαι θεαί τ' M. Optime correxit Hermann. μοῦσαν θεῖην H. L. Ahrens, quod aliud est. εὐφῆμον δ' ἐπιβῆεν Turnebus. ἐπιβάντων Butler. Μοῦσαι θέσπιν αἰδῶν H. Voss. κῶμοις pro βωμοῖς Geel. 675 ἀγῶν Boissonade.

νέμεσθαι in a metaphorical sense occurs Soph. El. 1384 ἴδεθ' ὅπῃ προνέμεται Ἀρης. Contrast ὀπισθονόμος, Hdt. iv. 183 ἐν τοῖσι καὶ οἱ ὀπισθονόμοι βόες γίνονται· ὀπισθονόμοι δὲ διὰ τὸδε εἰσὶ. τὰ κέρεα ἔχουσι κεκυφῶτα ἐς τὸ ἔμπροσθε· διὰ τοῦτο ὀπίσω ἀναχωρέοντες νέμονται.

ἀγροῖς = *ruvi*. In the separation of ΒΟΤΑΓΡΟΙΣ βοτὸ was marked off, while the remainder appears only in the corrupted form ΤΟC. So the singular without a preposition, Hom. Od. xii. 187 πατήρ δὲ σὸς αὐτόθι μένει | ἀγρῷ, οὐδὲ πόλινδε κατέρχεται.

673 sqq. The reference is to the choral songs especially affected by the Dorians, and in form best known to us from Simonides and Pindar. Aeschylus is purposely using comprehensive terms. The words ἐπὶ βωμοῖς are used to define the songs as belonging to a religious ceremony (*i. e.* not σκολιά, or hymeneal or erotic songs), and though strictly it would exclude processional (προσόδια) we should not demand such technical precision. In the case of διθύραμβοι, the αὐλός and not the φόρμιγξ accompanied (*v.* 676). The same is the case with κῶμοι. Chiefly no doubt the poet meant ὕμνοι, παιᾶνες, παρθένια. The ὕμνος sounds the praise (κλέος) of gods and heroes, the παιᾶν is an ode of thanksgiving (sometimes of prayer), παρθένια are praises of Apollo and other gods sung by virgins (though usually accom-

panied by the flute). All these were sung ἐπὶ βωμοῖς.

εὔφαιμον—μοῦσαν restricts us to hymns of praise and thanks. The passage answers to *vv.* 683—685 and is a prayer for εὐσέβεια.

εὔφαιμον, a word of the Greek liturgy. The epithet is necessary, cf. Pind. P. x. 54 ὦν θαλαῖς ἔμπεδον εὐφαιμαῖς τε μάλιστ' Ἀπόλλων χαίρει. The verb was ἐπευφημεῖν: Frag. 281 παιᾶν' ἐπηυφήμησεν, Pers. 620, Eur. I. A. 1468 ὑμεῖς δ' ἐπευφημήσατ', ὦ νεανίδες, παιᾶνα τήμῃ συμφορᾷ...

674. μοῦσαν θείατ'. One of the few corrections which do Hermann full credit in this play. Ahrens' θεῖαν should mean "to place *υφον* the altars", since μοῦσαν θεῖαν can hardly = μοῦσαν θέσθαι in Aeschylus. Even Pindar's ὕμνος ὀρμᾶται θέμεν αἴνον (Nem. 1. 5) is different from θέσθαι, and = "build". μοῦσαν θέσθαι = ἄσαι, just as σχολὴν τίθεσθαι (Ag. 1059) = σχολάζειν, πρόνοιαν θέσθαι (Soph. Aj. 536) = προνοήσασθαι &c. μοῦσαν = "*carmen*" in Eum. 308 μοῦσαν στυγεράν ἀποφαίνεσθαι.

αἰδοί, not poets, but singers. Cf. Pind. P. 1. 5 πείθονται αἰδοί σάμασιν | ἀγῆσι-χόρων ὅπταν προοιμίων ἀμβολὰς τεύχῃς ἐλελιζόμενα.

675. ἀγῶν, the praise would thus be more acceptable. The word especially suits παρθένια.

σθω φάμα φιλοφόρμυξ.
 φυλάσσοι τ' αἰδίασι τιμαῖς στρ. δ'.
 τὸ δάμιον, τὸ πτόλιν κρατύνει,
 προμαθίας εὐκοινόμεντις ἀρχά. (700)

677 ἀτιμίας (in marg. ἀσφαλίας) τιμὰς M. Ex illo ἀσφαλίας et scholiastae ἀμετακίνητοι locum restitui, nisi quod aliquamdiu de ἀρεμαῖαισι cogitabam: neque metro quidem repugnaret hoc verbum, quoniam prius -αι- corripī posse demonstrant δελῆιος, γεραῖός, alia. ἀτρεμαῖα τιμὰς Butler. ἀτριάκτι Keck. ἀτρεμιστὶ Heimsoeth. ἀρτεμαῖα Hermann. αἰσιμαῖσι τιμαῖς Conington. 678 δῆμιον M. Dindorfio

assentior. 679 προμηθεὺς M. προμαθίας εὐκοινόμεντις Paley. προμαθίς Hermann.

676. φάμα, another word for ὕμνος (of praise), Pind. P. II. 28 κελαδέοντι μὲν ἀμφὶ Κινύραν πολλάκις φάμαι Κυπρίων (as an instance of the fact that men make εὐαχέα βασιλεῦσιν ὕμνον ἄποιν' ἀρετᾶς). Cf. S. c. T. 866.

φιλοφόρμυξ, cf. Pind. Ol. II. 1 ἀναξιφόρμυγες ὕμνοι, Ol. IV. 2 ὑπὸ ποικιλοφόρμυγος αἰοιδᾶς, Pyth. I. 1 &c.

677. αἰδίασι τιμαῖς. The combination of letters ΑΙΔΙΑΙCΙΤΙΜΑΙC is liable to corruption. All are agreed that the sense required is that of the Scholiast ἀμετακίνητοι εἶεν αὐτοῖς αἱ τιμαί. In emending the passage toward this sense such words as ἀτρεμαῖα, ἀρτέμεια, which retain τ at the expense of c, are perhaps not so near as the suggestion here given. ἀρέμαισι or ἀρεμαῖαισι is also possible, ἡρεμία being the antithesis of κίνησις (Aristot. Phys. III. 2. 4) and ἡρεμεῖν the opposite of κινεῖσθαι (*ibid.* VI. 8. 8). It seems that Aeschylus is defending the Areopagite council at Athens through the mouths of the Danaids at Argos. He admits that it is the public, "the general" (τὸ δάμιον = ὁ δῆμος) that *rules* (κρατύνει), but that democratic body wants *watching over* (φυλάσσοι) by a council which is *permanent* (αἰδίασι τιμαῖς), not liable to be deposed and appointed 'arbitrio popularis aurae'. Let that council think over matters first (προμαθίας) and then in a patriotic spirit share its good counsels

with the people, cf. 646 sqq. and note. This is his political theory: cf. Eum. 683—706, especially 705 βουλευτήριον | αἰδοῖον, δξύθυμον, εὐδόντων ὑπερ | ἐγρηγορὸς φροῦρημα, and 700 τοῖονδε ται ταρβούντες ἐνδίκως σέβας | ξρυμά τε χώρας καὶ πόλεως σωτήριον. In Eum. 696 Athena states τὸ μῆτ' ἀναρχὸν μῆτε δεσποτούμενον | ἀστοῖς περιστέλλουσι βουλεύω σέβειν. Aeschylus' great fear is (Eum. 694) αὐτοὶ πολῖται μὴ 'πικαίνωσιν νόμους. It is noteworthy that the title πολιτοφύλακες was applied to the representative ὀλιγαρχία at Larisa (Aristot. Pol. VIII. (V.) 6, a chapter which may well be read here).

αἰδίασι, i.e. not elective year by year. Aristot. Pol. III. 14 αὕτη μὲν οὖν ἡ βασιλεία (sc. in Sparta) οἷον στρατηγία τις αὐτοκράτωρ καὶ αἰδιός ἐστιν (which he afterwards explains as στρατηγία διὰ βλου). *Ibid.* (VI.) IV. 15 περὶ χρόνου πόσος ἐκάστης ἀρχῆς, καὶ πότερα εἶναι δεῖ τὰς ἀρχὰς αἰδίους ἢ πολυχρόνους, and especially VIII. (V.) 6 τῆς πολιτείας (sc. τῆς ἐν Ἑλιδι) δι' ὀλίγων οὐσης τῶν γερόντων ὀλίγοι πάμπαν ἐγίνοντο διὰ τὸ αἰδίου εἶναι ἐνενήκοντα ὄντας.

679. The Scholiast's ἡ γὰρ ἀρχὴ ὑπὸ (ὑπὲρ Weil) τῶν κοινῶν προνοουμένη τὴν τε πόλιν καὶ τὴν ἀρχὴν αἰεὶ shews him to have been quite astray as to the construction. προμαθεὺς of MSS. is an impossible feminine and unmetrical. It is not easy to find a compound analogous

ξένοισί τ' εὐξυμβόλους, 680
 πρὶν ἐξοπλίζειν Ἄρη,
 δίκας ἄτερ πημάτων διδοῖεν.
 θεοὺς δ', οἳ γαίαν ἔχουσιν, αἶε ἀντ. δ'.
 τίοιεν ἐγχωροῖσι πατράσιν (705)
 δαφναφόροισι βουθύτοισι τιμαῖς. 685

προμαθῆς Dobree. προμαθία κοινότητις Lachmann. 682 πληγμάτων coniciat quivis. 683 γὰν M. γαίαν scripsi. 684 ἐνχωροῖσι πατρώας prima man. in M. ἐγχωροῖς plerique, quamquam post οἳ γαίαν ἔχουσιν tautologia fit. 685 δαφνο-

to εὐκοινότητις, unless εὐπροσωποκοίτας of Cho. 969 be sound. εὐφιλοτιμήτος Aristot. E. N. IV. 2. 11, and εὐφιλόπαιδα Ag. 721, are somewhat similar, but the latter is formed on the stem εὐφιλο-. εὐ may imply (1) ease, readiness, capability, as in εὐσύννοπος, εὐκοινώνητος, εὐάγαλος, εὐπροσθήγορος, or (2) wisdom, success. The latter is probably the better: "may a council that with *wise* deliberation decides *aright*...". With κοινότητις cf. κοινοφιλῆς (Eum. 984), κοινόφρων Eur. Ion 577. The genitive is to be joined with the adjective in the sense ἥτις μήτιδος εὐ κοινουμένη προμηθίαν ποιεῖται, or ἥτις κοινῇ μήτιδι εὐ ποιεῖται προμ. "coming to a joint resolve of wise forethought", the genitive being objective.

Another rendering might be "a council liberal in sharing (with the people) the advantages of its forethought", i.e. a body which thinks for the people as well as itself: its μήτις is a κοινὴ μήτις, and προμηθίας is genitive of the thing shared, depending on the notion of κοινῶ: thus ἀρχὴ ἦντι τοιαύτη ἐστὶ μήτις οἷα [τῷ δήμῳ] εὐ κοινούν τῆς προμηθίας.

680. ξένοισι, v. note on 651.

εὐξυμβόλους="honest" "abiding by contract" (σύμβολον or συμβολή), cf. Xen. Mem. II. 6. 5 εὐσρκος δὲ καὶ εὐξυμβολος ὧν τυγχάνει. The reference is to the δίκαι ἀπὸ ξυμβόλων (Antiphon 138. 31), which are most likely the same as the ξυμβολαῖαι δίκαι of Thuc. I. 77 (see

Shilleto and Jowett *in loc.*). ξύμβολα are international compacts for the protection of trade (σύμβολα περὶ τοῦ μὴ ἀδικεῖν, Aristot. Pol. III. 9. 7), the legal substitute for the older ρύσια. Under these covenants a person of one state sued a person of another in the latter's own courts (except in the case of the Athenian allies after the confederacy of Delos. See Grote H. G. XLVII. vol. v. 299). Dem. Mid. 570 τὰ σύμβολα συγχέων, Aristot. Pol. III. 1, 4 ἀπὸ συμβόλων κοινωνεῖν.

682. δίκας διδοῖεν, not *proenas dare*, but "submit to (allow of) legitimate processes". This really includes ἀπὸ συμβόλων δίκην διδόναι καὶ λαμβάνειν. Cf. Hdt. VI. 42 ἵνα δωσίδικοι εἰεν καὶ μὴ ἀλλήλους φέροῖεν τε καὶ ἄγοιεν, Thuc. v. 27 πόλις ἥτις δίκας ἴσας καὶ ὁμοίας δίδωσι. πρὶν ἐξοπλίζειν Ἄρη is aptly illustrated Thuc. IV. 118 δίκας τε διδόναι ὑμᾶς τε ἡμῖν καὶ ἡμᾶς ὑμῖν κατὰ τὰ πάτρια, τὰ ἀμφιλόγα δίκην διαλύοντας ἀνευ πολέμου.

683 sqq. Cf. *π.* 673—676.

οἳ γαίαν ἔχουσιν=πολιοῦχος, cf. S. c. T. 109, 272. For the thought Hermann quotes a law of Draco *apud* Porphyry. IV. de abstinentia: θεσμός αἰώνιος τοῖς Ἀτθίσι νεμομένοις κύριος τὸν ἅπαντα χρόνον, θεοὺς τιμᾶν καὶ ἥρωας ἐγχωροῖς ἐν κοινῷ ἐπομένοις νόμοις πατρίοις, ἰδίᾳ κατὰ δύναμιν, σὺν εὐφημίᾳ καὶ ἀπαρχαῖς καρπῶν, πελάγους ἐπετείοις.

685. δαφναφόροισι, a word properly applicable only to the worship of Apollo. v. δαφνηφορικά, δαφνηφορία, Eur. Ion

τὸ γὰρ τεκόντων σέβας,
τρίτον τόδ' ἐν θεσμίοις

Δίκας γέγραπται μεγιστοτίμου.

ΔΑ. εὐχὰς μὲν αἰνῶ τάσδε σώφρονας, φίλαι·
ὑμεῖς δὲ μὴ τρέσῃτ' ἀκούσασαι πατρὸς
ἀπροσδοκίτους τούσδε καὶ νέους λόγους.
ἰκεταδόκου γὰρ τῆσδ' ἀπὸ σκοπῆς ὁρῶ

(710)

690

φάροιςιν M. δαφναφόροιςι scripsi. βουθύτοις τε Schuetz.
690 ἡμεῖς δὲ μήτρες ἀεί M, corr. Turnebus.

688 Qu. μεγιστοτίμοις?
692 ἰκεταδόκου Meineke.

422 σὺ δ' ἀμφὶ βωμοὺς (sc. of Apollo),
ὦ γύναι, δαφνηφόρους | λαβοῦσα κλῶνας
κ.τ.λ. It is no mere equivalent of
στεφανηφόροις. The two epithets must
therefore be taken disjunctively: "ho-
nours of laurel-bearing and honours of
the sacrifice of oxen". These are *representatives* of two *classes*; (1) honours other
than those of bloodshed, e.g. fruit, flowers
&c., (2) honours of animal sacrifice. There
is synecdoche, δάφνη and βοῦς being species
put for the genus. In the case of βουθυσία
the synecdoche was carried so far that
βουθυτεῖν came to = θύειν (Ar. Plut. 819).

686. γὰρ, referring to πατρώαις. For
the θεσμός itself cf. Eur. Fr. Antiop. 38
τρῆς εἰσιν ἀρεταὶ τὰς χρεῶν σ' ἀσκέειν,
τέκνον,

θεοὺς τε τιμᾶν, τοὺς τε φύσαντας γονεῖς,
νόμους τε κοινοὺς Ἑλλάδος,
and the teaching of Chiron Pind. P. vi.
22. As the above-quoted (v. 683) law of
Draco is very like the passage of Aes-
chylus, so also in the Draconian code
occurs the θεσμός (quoted by Paley) γονεῖς
τιμᾶν, θεοὺς καρποῖς ἀγάλλειν, ζῶα μὴ
σίνεσθαι. This however is not the "triple
law" here mentioned; triple forms of ex-
pression are too common to necessitate
identification.

687. τρίτον τόδ'. Aeschylus is evi-
dently alluding to a moral code, a kind
of decalogue, well known to himself and
the Athenians. Perhaps he actually had
in mind the legislation of Draco, whose

laws were especially called θεσμοί, while
Solon's were called νόμοι. It is better
to render literally "this is the third com-
mandment", than "this with two others".
There would be more than three accepted
precepts of Δίκη. The Scholiast rightly
says πρῶτον θεοὺς, δεύτερον νόμους, τρίτον
δὲ τόδε, τὸ τοὺς γονεῖς τιμᾶν.

689. εὐχὰς μὲν... ὑμεῖς δέ. The antithe-
sis lies in the implication, not in the words.
"Your prayers *for the Argives* are good :
but for what concerns *yourself*, listen
now to me".

σώφρονας. The blessings for which they
have prayed are *reasonable and wise*, viz.
for εὐεστώ, εἰννομία, εὐσέβεια (if we may
sum them up in a triad).

691. νέους = φοβερούς, δεινούς, cf. *sup.*
v. 313.

692. While the Chorus has been re-
citing its prayer Danaus has stood upon
the top of the πᾶγος, whence he has a
view of the Argolic gulf. From time to
time he has been scanning the horizon.
The following speech is not made con-
tinuously but with pauses, each new
detail being reported as it comes in
sight. There are such pauses at vv. 699,
701. The asyndeton in v. 709 is thus
easily explained.

ἰκεταδόκου σκοπῆς, "this ἰκεταδοκῆον
which I have used as a σκοπή". The
ordinary form is σκοπιά. Aeschylus uses
the plural σκοπαί = *specula*, Ag. 189,
309.

τὸ πλοῖον· εὖσημοι γάρ, ὥς με λανθάνειν,
στολμοὶ τε λαίφους καὶ παραρρύσεις νεώς, (715)
καὶ πρῶρα πρόσθεν ὄμμασι βλέπουσ' ὁδόν, 695

693—694 εὖσημον γὰρ οὐ με λανθάνει στολμοὶ κ.τ.λ. M. Quod cum verti quidem et quodammodo per σχῆμα Πινδαρικόν explicari possit, vix tamen cuiquam persuadebitur veram lectionem ita exstare. Satis nota structura est, quam reposui. οὐδὲ λανθάνει στολμός τε λ. κ. παράρρυσις Weil. εὖσημον γὰρ ὅν μ' οὐ λανθάνει Dindorf parum numerose. νεώς in suspicionem vocant plerique; itaque ἐμέ Oberdick, σκάφους Weil. 695 ὄμμασιν M.

693. τὸ πλοῖον, "the dreaded" ship. Though his tidings of its actual presence are ἀπροσδόκητοι, yet they expected a ship sooner or later.

εὖσημοι κ.τ.λ. The MS. reading εὖσημον γὰρ οὐ με λανθάνει suffers from (1) lack of the participle ὄν, (2) anacoluthon of the plural στολμοὶ τε λαίφους. The former is an insuperable objection. By reading εὖσημον γάρ· οὐ με λ. we introduce an altogether improbable σχῆμα Πινδαρικόν. The mistake arose from ignorance of an elegant Greek construction, found in e.g. Plat. Prot. 314 B ἡμεῖς ἐτι νέοι ὥστε διελέσθαι (=νεώτεροι ἢ ὥστε, or λαν νέοι); Xen. Cyr. IV. 5, 15 ὀλίγοι ἐσμέν ὡς ἐγκρατεῖς εἶναι αὐτοῦ (=ἐλάσσους ἢ ὡς): cf. Eur. Andr. 80; Xen. Mem. III. 13. 3. Properly speaking ὥστε or ὡς with infinitive is used after adjectives in the sense of "for the business of...", the adjectives thereby becoming quasi-comparative. Thus ὀλίγοι ὡς κρατεῖν="few for the business of conquering", i.e. "too few". The same thing is otherwise expressed by the comparative itself and ἢ ὥστε (ὡς), ὥστε (alone) or ἢ (alone). The text therefore=εὖσημότεροι ἢ ὡς με λανθάνειν.

694. στολμοὶ λαίφους. κατὰ περίφρασιν τὸ λαίφος Schol. With λαίφος, ιστία, there are two possible senses of στέλλειν, "to furl" and "to equip". The furling does not take place till v. 701. Here στολμοὶ=the way the sail is rigged, cf. Cho. 29 στολμοὶ πέπλων. This serves as a mark of nationality; cf. Villemain, Lascaris, "la voile latine, demi-pliée

autour du mât,...tout annonce un navire chrétien".

λαίφους is probably true singular, as ancient vessels had generally only one sail.

παραρρύσεις, apparently the same as the παραρρήματα of Xen. Hell. I. 6, 19 and the παραβλήματα of (*ibid.*) II. I. 22. They were a kind of curtain of skins or hair put round the sides of the deck as a protection both from weather and the enemy. They were often white and would be conspicuous. In Homer such defences were similar in construction to the Roman *plutei*, which were 'crates corio crudo intextae'. Aeschylus uses the verbal form παραρρύσεις the better to express "the way she is protected".

νεώς, balancing λαίφους, must=δορός or σκάφους. It is an open question how far Greek ears were offended by repetitions such as this of νεώς (vv. 694—696). Yet we may sometimes draw the line (see v. 330).

695. πρόσθεν opposed to ὑστάτον. It looks ahead, it listens astern.

ὄμμασι. ὄμματα are generally explained as paintings on the prow after the manner of the eye on Chinese and Indian boats. Such eyes are to be seen even now on boats in the Mediterranean. Aeschylus is not describing anything peculiarly Egyptian, but the Athenian triremes invariably had ὀφθαλμοί, which were not merely ornament, but were the holes through which the hawsers passed on either side of the bows: they were shaped and painted so as to resemble eyes; cf.

οἶακος εὐθυντήρος ὑστάτου νεῶς
 ἄγαν καλῶς κλύουσα, τοῖσιν οὐ φίλη.
 πρέπουσι δ' ἄνδρες νάιοι μελαγχίμοις

696 συνουτήρος M, corr. Turnebus. *ιθυντήρος* Salvinus. 697 κλύουσα τῷσ. ἂν οὐ φίλη M. τῷσ Esc. τῷσ' ἂν Guelf. Turnebi κλύουσά γ' ὡς ἂν vulgo quasi desperantes recipiunt. γλῶσσαν οὐ φίλην ab anonymo rec. Wecklein, quamquam non accusativo sed genetivo tali sensu utebantur Graeci. τοῖσιν οὐ φίλη Herwerden, in "quod et ipse incidi. Vide adnot. πως ἀνωφελής Bothe. 698 νήιοι M. Veram tragicorum formam restituit Dindorf.

Eustath. on II. XIV. 717 πτυχὴ δέ ἐστιν, ὅπου οἱ τε ὀφθαλμοὶ ζωγραφοῦνται καὶ τὸ τῆς νεῶς ὄνομα ἐπιγράφεται. Ar. Ach. 94 ΚΗ. ὁ βασιλέως ὀφθαλμός. ΔΙ. ὠναξ 'Ἡράκλεις. | πρὸς τῶν θεῶν, ἄνθρωπε, ναύφρακτον βλέπεις; κ.τ.λ.

696. οἶαξ is the tiller which works the πηδάλια. The latter were two in number, one on each side a little forward of the stern, and shaped like broad oars. Plat. Pol. 272 Ε οἷον πηδάλιον οἶακος ἀφέμενος. The οἶαξ is here (like πρῶρα) personified and called εὐθυντήρ (a semi-technical word). εὐθυντήρια is the proper name of the hole through which the rudder-handle passed.

ὑστάτου νεῶς, not, as a matter of fact, the *very* end of the ship, but at the opposite end as compared with the πρῶρα. The genitive νεῶς is partitive, cf. II. VI. 118 ἄντυξ ἣ πυμάτι θεέν ἀσπίδος.

697. The line as generally received from Turnebus can scarcely be defended, since (1) the position of γε is barely possible, (2) the ellipse implied by ὡς ἂν is not that ellipse which the sense demands. Thus the construction would be ἄγαν γε καλῶς κλύουσα, ὡς ἂν (κλύου αὐτοῦ) οὐ φίλη (τις πρῶρα). But we require the sense "hearing all too well for an enemy", i.e. ὡς (γε) οὐ φίλη, cf. Thuc. IV. 84 οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν. On the other hand a clause with ὡς ἂν gives a *reason*, not a *limitation* or *qualification* (as ὡς or ὥς γε does). The sense "she hears all too well, as is natural, because..." is manifestly out of place. Cf. Dem. Mid. 519

θόρυβον καὶ κρότον τοιοῦτον, ὡς ἂν (sc. ποιοῖέν τινες) ἐπαινοῦντές τε καὶ συνησθέντες, ἐποίησατε. Xen. Cyr. V. 4, 29 δῶρα πολλὰ φέρων, ὡς ἂν (sc. φέροι τις) ἐξ οἴκου μεγάλου. πολλὰ φέρων ὡς ἂν ἐκ μ. οἴκου, and ὀλίγα φ. ὡς ἐκ μ. οἴκου, are both intelligible, but an interchange of ὡς and ὡς ἂν would make the latter absurd. Herodotus seems to have one instance of ὡς ἂν εἶναι in the limiting sense: II. 135 μεγάλα ἐκτήσατο χρήματα, ὡς ἂν εἶναι 'Ροδῶπι, ἀτὰρ οὐκ ὡς γε ἐς πυραμίδα τοιαύτην ἐξικέσθαι (where, however, see Stein).

Bothe's γ', ὡς ἀνωφελής (= βλαβερά) would be more attractive if γε were better placed. It is simpler to regard τῷσ' ἂν as an error for τοῖσιν due to the condensation of the phrase. Thus τοῖσιν = οἷσιν, and construe ἄγαν κ. κλύουσα τοῖτοισι, τοῖσιν (= οἷσιν) οὐ φίλη ἐστί, "hearing all too well for them to whom it is hostile". οὐ, not μή, since the persons are definite.

698. ἄνδρες νάιοι, "the men on board". The *men* themselves, as opposed to the rigging &c., are better emphasised thus than if οἱ ναῦται had been written. There is some confusion between two modes of expression, viz. (a) πρέπουσιν οἱ ἄνδρες λευκῶν ἐκ πεπλωμάτων μελάγχμοι ἰδεῖν (infin. with the adj.), (b) πρέπουσιν οἱ ἄνδρες μελαγχίμοις γυίοις. With (a) cf. Pers. 247 τοῦδε γὰρ δράμμημα φωτὸς Περσικὸν πρέπει μαθεῖν: with (b) Cho. 12 ὀμήγυρις | στείχει γυναικῶν φάρεσσιν μελαγχίμοις | πρέπουσα, *ibid.* 24. The Egyptians were not absolutely

γυίοισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν. (720)
καὶ τᾶλλα πλοῖα πᾶσά θ' ἡ ἑπικουρία 700
εὐπρεπτος· αὐτὴ δ' ἡγεμὼν ὑπὸ χθόνα
στείλασα λαῖφος παγκρότως ἐρέσσεται.
ἀλλ' ἡσύχως χρὴ καὶ σεσσωφρονισμένως
πρὸς πρᾶγμ' ὀρώσας τῶνδε μὴ ἀμελεῖν θεῶν. (725)
ἐγὼ δ' ἄρωγους ξυνδίκους θ' ἤξω λαβών. 705
ἴσως γὰρ ἡ κῆρυξ τις ἡ πρεσβηπόλοι

699 γυίοισι M, corr. Turnebus. 700 κᾶτ' ἄλλα Scholefield. 705 θήξω M. ἄξω Heimsoeth. 706 πρεσβήμολοι M. πρεσβήπολοι scripsi: vide infra. Editt. μόλοι optativum esse censentes prius ἢ in ἂν cum Burgesio mutant, dum vocabulo πρέσβη fidem conciliare frustra conantur. πρέσβυς Turnebus. πρέσβις Dindorf. Ad lacunam

black, but would look all the blacker for their white garments. Hdt. II. 37 (of Egyptians) εἴματα δὲ λίνεα φορέουσι αἰεὶ νεόπλυτα, ἐπιτηδεύοντες τοῦτο μάλιστα. We need not assume that Aeschylus shared this information.

700. τᾶλλα πλοῖα, the article is sound. The Danaids expected a force to arrive sufficient to attempt to compel their restitution. This army must have been to some purpose in the second play of the trilogy.

701. αὐτῇ, the flagship.

702. This was the usual practice. Paley quotes II. I. 432 ἰστία μὲν στεῖλαντο θέσαν δ' ἐν νηὶ μελαίνῃ |τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς, Verg. Aen. III. 207 vela cadunt, remis insurgimus.

παγκρότως=παντὶ κρότῳ, πιτόλῳ=πάσαις ταῖς κώπαις. Since δίκροτος and μονόκροτος are terms used of ships with two banks and one bank of oars (=διήρης, μονήρης), παγκρότως means with *all the banks*.

704. πρὸς πρᾶγμ' ὀρώσας='hoc agentes' (ad rem spectantes). Aristot. An. Pri. II. 27. 5 uses πρὸς τὸ πρᾶγμα. ἔξω τοῦ πρᾶγματος is more familiar. Hdt. VII. 12 εὐρισκέ οἱ οὐ πρῆγμα εἶναι στρατεύεσθαι, where πρῆγμα='quod opus est'.

705. ἄρωγους, to prevent violence. ξυνδίκους, to defend the question of right. The former, however, is a general word and might include the latter. ἄρωγοί='advocates' II. XVIII. 502.

ἤξω=rediero, the 'iam hic ero' of comedy. Cf. Eum. 488, Pers. 524.

706, 707. By the change of one letter (Π for Μ), and the assumption of an elegant aposiopesis, this passage is cleared of all difficulty. πρεσβηπόλοι became πρεσβήμολοι (which M gives), and μόλοι naturally was regarded as the optative verb. A change of πρέσβη to πρέσβυς does not remove the difficulty of μόλοι θέλοντες. The ἦ of MSS., wrongly altered (since Burges) to ἂν, is also a token that no verb was actually included. Danaus breaks off at the end of v. 707 because he finds himself likely to cause alarm: "nay" he says "there is no need to fear this...". Dindorf (Lex. Aesch.) has 'non raro ἄλλα sermonis abrumpendi et ad aliud quid convertendi causa dicitur'. Cf. Pers. 261 ἄλλα ταῦτα μὲν μεθώμεν.

706. πρεσβηπόλοι, formed like θνηπόλος, θαλαμηπόλος. A similar term is δικασπόλος. Danaus expects either a κῆρυξ to come alone or a number of πρέσβεις together. For τις with one substantive and implied with the other, cf. Cho. 756 ἡ λιμὸς ἡ δόψη τις ἡ λιψουρία.

ἀγειν θέλοντες ῥυσίων ἐφάπτορες—
ἀλλ' οὐδὲν ἔσται τῶνδε· μὴ τρέσητέ νιν.

ὅμως ἄμεινον, εἰ βραδύνοιμεν βοῇ, (730)

ἀλκῆς λαθέσθαι τῆσδε μηδαμῶς ποτε. 710

θάρσει· χρόνῳ τοι κυρίῳ τ' ἐν ἡμέρᾳ

θεοὺς ἀτίζων τίς ποτ' οὐ δώσει δίκην;

ΧΟ. πᾶτερ, φοβοῦμαι, νῆες ὥς ὠκύπτεροι (735)
ἤκουσι, μῆκος δ' οὐδὲν ἐν μέσῳ χρόνου.

decurrit Lincke.

707 ἐφάπτορας Robortellus.

708 μητρέσαιτ' M.

μὴ τρέσθαι Guelf. τρέσητέ Esc. τρέσητέ νυν Schuetz. τρέσης, τέκνον Burges.

709 ὅμως δ' Geel. βραδύνοιεν βοῇ Marckscheffel. βραδύνοι μὲν βοῇ Schuetz.

711 θαρσεῖτε M, corr. Turnebus. 712 τίς βροτῶν M. τίς βροτῶν editt.

707. ἀγειν, i.e. ἀγειν (ὁμαῖς) θέλοντες, (ὡς ὄντες) ῥυσίων ἐφ. The Scholiast says ἐνεχυράζοντες ἡμᾶς διὰ τινος ἀρπαγῆς. But this is the concern of the Argive territory and property, not of the Danaids. Rather 'desiring to carry you off, as laying hands on ῥύσια'. See note on v. 286. The Danaids themselves are the ῥύσια. Then in v. 886 the κῆρυξ defends his seizure of the Danaids, he does so, he says, τὰπολωλόθ' εὐρίσκων. The indemnity is identified with the thing lost.

708. νιν, masculine, the coming Egyptians.

709. ὅμως. δ' is not required. There is a pause while Danaus reflects.

εἰ βραδύνοιμεν. ἦν βραδύνωμεν would be less re-assuring. ἄμεινον (ἂν εἴη)...εἰ βρ.: "in such a case as that of our not arriving quickly". Goodwin, Moods and T. § 50. 2. Cf. Il. I. 255, VII. 28.

βοῇ, νῦν τῇ βοηθείᾳ Schol. Cf. Ag. 1349 πρὸς δῶμα δευρ' ἀστοῖσι κηρύσσειν βοῇν. Paley quotes Thuc. VII. 43 μὴ βραδεῖς γέγωνται τῇ ὁρμῇ.

710. ἀλκῆς τῆσδε, τῆς τῶν βωμῶν καταφυγῆς Schol. Cf. inf. 808 βαῖνε φυγᾶ πρὸς ἀλκάν ('our refuge'), P. V. 545, Hom. Od. XII. 120.

711. θάρσει, singular as being more of an interjection than an imperative, like ἀγε, ἴθι &c.

κυρίῳ, 'die constituto', whether of natural (κύριος μῆν of childbirth Pind. Ol. VI. 52), private (Hdt. I. 48), or legal arrangements. The word is technically used of the day of trial (as here). Dem. Mid. 541 ἐπειδὴ ποθ' ἤκεν ἡ κυρία, Eur. Or. 48 κυρία δ' ἦδ' ἡμέρα | ἐν ᾗ διοίσει ψήφον Ἀργείων πόλιν. There may be ἀναβολαὶ of the punishment, but there is a final day, Ag. 766 ὅτε τὸ κύριον μόλη.

712. τίς, which is usually given for the MS. reading τίς, is objectionable in a position metrically emphasised. The correction ποτ' οὐ resembles that of v. 268 πόθῳ for βροτῶ, and in Soph. O. C. 281 βροτῶν, which is generally objected to, should probably be ποτέ. The sentence opens with the sententious τοι, but the affirmative form gives place to the interrogative, τίς ποτ' οὐ=πᾶς τίς.

713. φοβοῦμαι, ὥς, i.e. 'timeo, (reputans) ut venerint' (or 'quam celeres venerint') by an easy brachylogy, not rare with verbs of emotion or feeling. Il. XXIII. 648 χαίρει δέ μοι ἦτορ | ὥς μὲν ἀεὶ μέμνησαι, XVI. 600 ἄχος ἔλλαβ' Ἀχαιοῖς, | ὥς ἔπεσ' ἔσθλός ἀνήρ. ὠκύπτεροι is predicative.

714. ἐν μέσῳ, i.e. between our arrival and theirs, cf. Verg. Aen. IX. 395, 'nec longum in medio tempus'. This easy

περιφοβόν μ' ἔχει τάρβος, ἐτητύμως στρ. α'. 715
πολυδρόμον φυγᾶς ὄφελος εἴ τί μοι.

παροίχομαι, πάτερ, δείματι.

ΔΑ. ἐπεὶ τελεία ψῆφος Ἀργείων, τέκνον,
θάρσει· μαχοῦνται περὶ σέθεν, σάφ' οἶδ' ἐγώ. (740)

ΧΟ. ἐξῶλές ἐστι μάργον Αἰγύπτου γένος, 720
μάχης τ' ἄπληστον· καὶ λέγω πρὸς εἰδότα·

δοριπαγεῖς δ' ἔχοντες κυανώπιδας ἀντ. α'.

τίς ποτ' οὐ scripsi: vide adnot.

714 ἤκουσιν M. Sunt qui ἤξουσιν prave scribant.

716 βωμοδρόμον vel ἀλαδρόμον Enger. Ex exemplis quam plurimis liquet nil causae esse cur aut νέας cum Meinekio in antist. aut hic πούλυ· scribamus. οὔτι μοι Schuetz.

717 παροίχεται Turnebus. δείματι una littera erasa M. 718 τέκνα M, corr.

Schuetz. 719 ἐγών M. 720 ἐξώλεσεν τίμαργον M, corr. Turnebus.

722 δορυπαγεῖς M. Fortasse δορυπαγεῖς scribendum.

overtaking seems as if fate was against the Danaids.

715. ἐτητύμως, feeble if taken with τάρβος μ' ἔχει. Rather it belongs to ἐστι understood with εἰ. ἐτητύμως after εἰ in Ag. 166, 477, 1296. They had begun to think themselves in the way of becoming safe, now they doubt if there is *really* any good in their flight. τάρβος εἰ: see note on v. 67.

716. πολυδρόμον = πολλοὺς δρόμους ("courses" or "laps") ἐχοῦσης. The notion of distance, not of speed, is uppermost.

717. παροίχομαι. The Scholiast has ὅσον μοι προέγονεν ὄφελος διὰ τῆς ἐνθάδε φυγῆς τῷ δείματι νῦν παροίχεται· ἀπιστῶ γὰρ εἰ τεύξομαι σωτηρίας. From this he is wrongly supposed to have read παροίχεται. He was but paraphrasing the text, i.e. punctuating at ἐτητύμως, he construed incorrectly πολ. φυγᾶς ὄφελος εἴ τι ἐστι μοι (protasis), παροίχομαι δείματι, "if any benefit has been gained by my flight (as regards that benefit), I am undone with fear (=I have lost it)". By παροίχεται (τοῦτο) he explained (κατὰ τοῦτο) παροίχομαι. If the Scholiast was so literal, what of προέγονεν? As a matter of fact παροίχομαι δείματι is a sentence by itself, like οἶχομαι φόβῳ v. 764.

T. S.

718. τέκνα is probably due to some one who remembered that Danaus was addressing all his daughters, but forgot that σέθεν followed. τέκνα is possible with θάρσει (v. 711), not with σέθεν. The archetype would give τεκν' only.

τελεία, see on παντελή v. 580.

720. ἐξώλες predicate, μάργον epithet. On the moral sense of ἐξώλες ("perditus") cf. πανώλεις v. 86.

720—724. There are three reasons for fear: (1) their cousins have no conscience, (2) they will fight to the death, (3) they have come in force.

722. δοριπαγεῖς, expressing strength of build, κυανώπιδας exterior appearance: both help to define νῆας as ships of war. Cf. Pers. 558 πεζοὺς δὲ καὶ θαλασσίους | αἰδ' ὀμόπτεροι κυανώπιδες | νέες ἀγαγον. κυανέμβολος occurs Eur. El. 435, parodied in Ar. Ran. 1318, πρῶρας κυανέμβολους, Eq. 554 κυανέμβολοι θοαὶ μισθοφόροι τριήρεις. κυανόπρως is the Homeric term, Il. xv. 693, Od. iii. 209 &c. The term is applied to the πρῶν only of ships of war. To render "dark-prowed" is manifestly wrong, since the ship itself is black (v. 509). The prow on the contrary is κυανῶπις, not μελανῶπις. κῶανος is blue steel, and it is probable that κυανόπρως = with prow made of steel, or steel-faced.

IO

νῆας ἔπλευσαν ὧδ' ἐπιτυχεῖς σκοποῦ

πολεῖ μελαγχίμῳ ξὺν στρατῷ.

(745)

ΔΑ. πολλοὺς δέ γ' εὐρήσουσιν ἐν μεσημβρίας
θάλπει βραχίον' εὖ κατερρινημένους.

725

723 ἐπεὶ τάχει κότῳ M. ἐπὶ τύχῃ in ἐπὶ τύχει correctum cod. Guelf. ἐπιτυχεῖ Turnebus. Scripsi ἐπιτυχεῖς σκοποῦ (restituto IC, propter sequens K omisso), h. e. τοῖ σκοποῦ ἐπιτετόχασι δεῦρο ἐλθόντες: vide adnot. ἐπικότῳ τάχει Weil. ἐπι-
ταχεῖ κρότῳ Meineke. Possis etiam ἐπιτυχεῖ στόχῳ. 724 πόλει M, corr. Stanley. μελαχίμῳ M, corr. Turnebus. 725 μεσημβρία M, corr. Schuetz. μεσημβρινῷ Bothe. 726 θάλπει M, θαλπτόν Burges. θαλπνῇ H. Voss. βραχέιον M, corr. Turnebus. κατερρινωμένους H. Voss: vide infra.

The ἔμβολος was certainly of metal: Pers. 415 ἔμβολοις χαλκοστόμοις, 408 χαλκῆρης στόλος. Eur. I. A. 1320 ναῶν χαλκεμβολάδων. Pollux II. 102 χαλκόπτερος. The reason of metal in that particular part is obvious.

κυανῶπις, 'with face of κύανος', rather than κυανόπτερος, is used because the ship is regarded as a thing of life, and the oldest ἔμβολοι had actual *faces* (or *rostra* of animals) upon them.

723. ἔπλευσαν, not πεπλεύκασιν, 'in deciding whither to sail they sailed hither by a lucky guess at our destination'.

ἐπιτυχεῖς σκοποῦ, see confusion of σκοπός and κότος, v. 626. The sense is τοῦ σκοποῦ ἐπιτυχόντες, αἵτε δεῦρο ἐλθόντες. The Egyptians would only *guess* that the Danaids had sailed to Argos: their guess proved right. When the corruption ἐπι-
τυχεῖ...κοποῦ had occurred through omission of ICC before K, ἐπὶ ταχεῖ and κότῳ would follow by adaptation. ἐπι-
τυχῆς is opposed to ἀποτυχῆς as ἐπιτυχεῖν to ἀποτυχεῖν, of hitting and missing a mark (σκοπός), v. Aristot. E. N. II. 6. 14, Plat. Legg. 744 A.

724. πολεῖ. The Epic forms of πολὺς are rare in Tragedy. Besides this place we have Ag. 723 πολέα (=πολλά), Eur. Hel. 1332 πολέων, Eur. I. T. 1263 πολέσιν. To the first and third of these other Epic words are attached (ἔσκε and μερόπων). Probably other such forms have been corrupted in copying. πολεῖ

owes its preservation to confusion with the dative of πόλις. Aeschylus has no form πολλός (which occurs in Sophocles and Euripides).

725. πολλοὺς takes up πολεῖ, as the remaining words do μελαγχίμῳ: "many and black? Aye, but many and sinewy will they find &c." The Chorus had used μελαγχίμῳ with reference to fierceness and sinewy strength.

μεσημβρίας. μεσημβρία M. See on πανδημία v. 586. ἐν μεσημβρία could only be joined grammatically to εὐρήσουσιν. μεσημβρίας θάλπος = μεσημβρινὸν θάλπος ἡλίου S. C. T. 431).

726. κατερρινημένους, lit. "filed down". The superfluous flesh is removed: = "wiry" "sinewy". The word is used figuratively of language (*limatus*). Ar. Ran. 901 κατερρινημένον τι λέγειν. The Scholiast says καλῶς ἐν ἡλίῳ γεγυμνασμένοις. The contrast between persons brought up effeminately in the shade (σκιатραφεῖς) and those who have been 'patients pulveris atque solis' (Hor. Od. I. 8. 4) is a favourite one in Greek. See especially Plat. Rep. 556 D πολλάκις ἰσχνὸς ἀνὴρ πένης ἡλιωμένος παραταχθεὶς ἐν μάχῃ πλουσίῳ ἐσκιатροφηκότι, πολὺς ἔχοντι σάρκας ἀλλοτρίας κ.τ.λ. Plat. II. 8 D ἐσκιатραφῆμένη σωμάτων ἔξις, Plat. Phaedr. 239 C, Eur. Bacch. 458, Juv. VII. 105, Cic. pro Mur. § 30. Schütz compares Quint. XII. 10. 44 lacertos exercitatio expressit ac constrinxit.

- ΧΟ. *μόνην δὲ μὴ πρόλειπε· λίσσομαι, πάτερ·
 γυνὴ μονωθείς· οὐδέν· οὐκ ἔνεστ' Ἀρης.
 ἀλλόφρονες δὲ καὶ μαινολομήτιδες στρ. β'. (750)
 δυσάγνοις φρεσίν, κόρακες ὥστε, βω- 730
 μῶν ἀλέγοντες οὐδέν.*
- ΔΑ. *καλῶς ἂν ἡμῖν ξυμφέροι ταῦτ', ὦ τέκνα,
 εἰ σοί τε καὶ θεοῖσιν ἐχθαιροίατο.*

727 πρόλειπε M, corr. Turnebus. 729 δουλόφρονες δὲ καὶ δολομήτιδες M. δολό-
 φρονες Stanley, quem sequuntur Heath, H. Voss, Hermann, alii. At non de dolo sed
 de animi insania hic agitur. οὐλόφρονες Valckenaer. ΔΟΥΛΟ—in ΑΛΛΟ—correxī.
 In καὶ δολομήτιδες haeret metrum. δέ τοι καὶ δολομήτιδες Heath. δ' ἐκείνοι δ. H. Voss.
 δ' ἄγαν καὶ δ. Paley (ἄγαν autem in v. 736 sensum suum habet, hic nullum). ποικιλο-
 μήτιδες Burges. Excidit, opinor, μαι- post καὶ, et e -νολομήτιδες factum est δολομήτιδες.
 730 φρεσίν M. 731 βωμῶν Meineke. 732 καλῶς γ' ἂν Porson. τάδ'
 Elmsley. τέκνον Schuetz. 733 εἰ τοί τι Marckscheffel. εἰ σύν γε Hermann.
 εἰ θεοῖς τε καὶ θεαῖσιν Oberdickii miraberis. εἰ τοῖσδε Herwerden. Locum sanum

727. The accusative pronoun is frequently omitted with verbs of leaving, sup. v. 495.

728. "Ἀρης, "Martius vigor" Dindorf. Cf. Ag. 78 "Ἀρης δ' οὐκ ἐνὶ χώρᾳ, Soph. El. 1243 ὅρα γε μὲν δὴ κἂν γυναιξὶν ὥς "Ἀρης ἔνεστιν. For the turn of expression cf. Eum. 38 δέισασα γὰρ γραῖς οὐδέν· ἀντίπαις μὲν οὖν.

729. ἀλλόφρονες. δουλόφρονες is obviously out of the question. Valckenaer's οὐλόφρονες, though good in sense, does not account for the initial Δ. Stanley's δολόφρονες is opposed to the frenzied and reckless character of the sons of Aegyptus. They have nothing to do with craft and subtlety. If they are ἐξώλεις, μάργοι, ἀλέγοντες οὐδέν, κυνοθρασεῖς, they cannot also be δολόφρονες; nor is there any craftiness in committing the sacrilege. There is a syllable missing in the line, and the first syllable is irrational: the words wanted are words expressive of μαργοσύνη. With these data we may give 'Ἀλλόφρονες for Δουλόφρονες. ἀλλοφρονεῖν is frequent enough in the sense "to be beside oneself". Hdt. v. 85 &c. Hippoc. 467. 6 ἀλύει καὶ ἀλλοφρονεῖ ὑπὸ τῆς δόξης. Many adjectival compounds of φρήν, φρονεῖν must have existed besides

those in extant texts. Hesychius for instance gives ἀλεόφρων (cf. φρένας ἤλεε), though that epithet does not occur in literature. For the latter part of the verse, it is here assumed that δολομήτιδες is a remnant of (μαι)νολομήτιδες, the first syllable having been lost through its practical identity with καὶ. The verb is omitted as in εν. 736—738. λείπει ἀρπά-
 σονσί σε Schol. Rather εἰσὶν merely.

730. κόρακες ὥστε, a type of birds of prey which are δύσαγνοι, carrying off even the offerings from the altars, and in this respect as sacrilegious as dogs (inf. 737). Paley quotes Paus. v. 14, 1 ἦν δὲ ἀρπάση ποτὲ ἰκτίνος ἥτοι σπλάγχνα ἢ τῶν κρεῶν, νενόμισται τῷ θύοντι οὐκ αἰσιον εἶναι τὸ σημεῖον. So in Ar. Pac. 1100 the ἰκτίνος is specified. But κόραξ, the carrion-bird *par excellence*, is more contemptuous.

733. It is hard to appreciate the objection of editors to this line. σοί τε καὶ θεοῖσιν=ὁμοίως καὶ σοὶ καὶ θεοῖσιν, or οὐ μόνον σοὶ ἀλλὰ καὶ θεοῖσιν. τε καὶ is strong enough to dispense with ὁμοίως. A very easy correction θεοῖς ἴσ' ἐχθαιροίατο might be made (cf. Soph. Phil. 317 εἰκα κάγῳ τοῖς ἀφιγμένοις ἴσα...ἐποικτεῖρειν σε), but is unnecessary.

For the sense cf. Soph. Phil. 390 ὁ δ'

ΧΟ. οὐ μὴ τριαίνας τάσδε καὶ θεῶν βέλη (755)
 δέισαντες ἡμῶν χεῖρ' ἀπόσχονται, πάτερ. 735
 περίφρονες δ' ἄγαν ἀνιέρω μένει ἀντ. β'.
 μεμαργωμένοι κυνοθρασεῖς, θεῶν
 οὐδὲν ἐπαίοντες.

ΔΑ. ἀλλ' ἔστι φήμη τρὶς λύκους κρείσσους κυνῶν (760)
 εἶναι· βύβλου δὲ καρπὸς οὐ κρατεῖ στάχυν. 740

esse credo: alioqui scribendum esset θεοῖς ἴσ' ἐχθαιοῖατο. 734 σέβη M.
 στέφη Nauck. ἔδη Conington. Praestat βέλη: vide adnot. 736 φυσίφρονες
 Dindorf; rec. Weil. κάνιέρω Kayser. 738 ἐπαίοντες οὐδὲν praefert Meineke.

739 τοὺς λύκους κρείσσων M. κρείσσονας cod. Guelf. τρὶς scripsi. τις Burges.
 φήμη κρείσσονας λύκους Hermann. 740 βύβλου δέ, φασί, κ. omisso

Ἀτρείδας στρυγῶν | ἐμοὶ θ' ὁμοίως καὶ θεοῖς
 εἶη φίλος. Danaus gives the natural consolation: "If they disregard the rights of sanctuary, they will bring upon themselves the anger of the gods, who will side with you".

734. τριαίνας, plural for singular. "They fear no tridents" (like this of Poseidon). For the rest, MSS. give σέβη, an unknown, but perhaps possible, plural. Corresponding to τριαίνας something more definite is demanded. What more likely than the thunderbolt of Zeus, or the arrows of Apollo (who have been before named as θεοὶ ἀγώνιοι there present)? Both these are βέλη.

736. περίφρονες = ὑπέρφρονες. Ag. 1400 περίφρονα ἔλακες. φυσίφρονες is a wholly unlikely importation from Hesychius.

737. κυνοθρασεῖς, answering to κόρακες ὥστε (v. 730), instead of κύνες ὥστε, θρασεῖς. The word κύνες implied is taken up in v. 739: "Dogs? Nay but..."

θεῶν, directly dependent on ἐπαίοντες, a verb of listening and thence of obeying. A similar genitive in Eur. H. F. 773, Hdt. III. 29. As a verb of knowing, it is followed by the accusative.

739. τοὺς is generally admitted to be wrong. The generic article is misapplied when thus added to the one noun and not to the other, and in any case is intolerably

prosaic. But to substitute τὺς in arsis next the caesura is to make matters worse, unless we read with Paley ἀλλ' ἔστι φήμη τις, "Λύκος κρείσσων κυνῶν". On the other hand τρις is not far from τογς, and is a very likely word in a proverb. The popular mind runs upon threes. "A wolf is as good as three dogs". Cf. Il. v. 136 δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, I. 213 &c., cf. τρισμακαρ, τρισάθλος. τρὶς κρείσσους = "better by three times", cf. Plaut. Pers. I. 3, 73 *ter tanto peior ipsa est quam illam tu esse vis*.

740. It is not Greek to omit εἶναι, as do some editors. For its position cf. Ag. 1130 οὐ κομπάσαιμ' ἂν θεσφάτων γνῶμων ἄκρος | εἶναι. The quantity βύβλου is scarcely to be questioned. Sophocles (El. 441) begins a verse with πασῶν ἐβλαστε: Pindar Ol. XIII. 100 has ἀδύγλωστος. The words as they stand here are quoted by Zenobius (II. 73), but his explanation does not suit this place, viz. ἐπὶ τῶν οὐ δυναμένων τοῖς ἰδίοις χρῆσθαι καλοῖς, πάροσον ἀσθενῆς ἢ βύβλος πρὸς τὸ φέρειν σίτον. σταχύας γὰρ ἀνατέλλουσα οὐ τρέφει. Suidas (voc. βύβλος) gives the same account. Our Scholiast says ἐπεὶ παπυροφάγοι οἱ Αἰγύπτιοι, which is right. Danaus means that the Argives are to the Egyptians what the ear of corn is to the byblus fruit,—those being their respective foods. The food of nationalities has always been supposed to

ΧΟ. ὥς καὶ ματαίων ἀνοσίων τε κνωδάλων
ἔχοντας ὀργάς, χρή φυλάσσεσθαι τάχος.

ΔΑ. οὔτοι ταχεῖα ναυτικοῦ στρατοῦ στολή,
οὐδ' ὄρμος, οὐδὲ πεισμάτων σωτηρίαν (765)

εἶναι Meineke. οἶμαι δέ, βύβλου Burges.

741 ἔμπας ματαίων Hermann, ὅμως ματαίων Schuetz, dum καὶ ("etiam") parum intellegunt. ὡς παμματαίων cuivis relinquo.

742 ἔχοντες ὀργάς χρή φ. κράτος M. ὀργμὰς cod.

Esc. ἔχοντας Turnebus, ita ut structura sit accus. absolute pendentis, satis illa quidem nota post ὥς sed apud Aeschylum nusquam alibi reperta. At inest mendum in voce κράτος. Idem senserunt Schuetz (καλῶς), Kirchhoff (πάτερ), Hartung (κύνας). τάχος scripsi et defendi. Est qui εἰργοντας ὀρμὰς repudiat.

743 ταχεῖαι M. ταχεῖα Guelf. στολῇ M, corr. Turnebus. 744 πιαμάτων M,

corr. Victorius. σωτηρίον M. σωτηρίαν Guelf. σωτηρία Turnebus. σωτήρια Sal-

serve as a sort of standard of comparison for their merits. The same is the case with drinks (inf. 921). As a matter of fact it was not the καρπός but the καυλός of the byblus which was eaten, Hdt. II. 92. The Egyptians did, however, eat the seeds of another marsh-plant, a species of lily. Even the Egyptians looked upon the byblus as a poor kind of food.

741. καὶ belongs to and emphasises ματαίων κνωδάλων:—"etiam beluarum": "very beasts". It should not be taken with ἔχοντας, still less as answering to τε (though for καὶ followed by τε see Eum. 75, Cho. 252, S. c. T. 580).

ματαίων, v. on v. 172.

741—742. The nominative ἔχοντες is almost universally rejected for the ἔχοντας of Turnebus. Oberdick, however, keeps the nomin. and supposes a very harsh anacoluthon. If κράτος be sound, it can hardly, without more authority, be explained with Krüger (Gk. Gr. § 549) ὅς=κατὰ κράτος. τάχος and τέλος are used adverbially, but it is dangerous to argue from one such noun to another. One ms. gives ὀργμὰς, a trace of the frequent confusion between ὀργή and ὀρμή. Such a confusion may exist here, and we might read ὡς...εἰργοντας ὀρμὰς, χρή (sc. ἡμᾶς) φυλάσσεσθαι κράτος (sc. αὐτῶν), the anacoluthon being much easier than that of Oberdick, since χρή φυλάσσεσθαι might

be regarded as an equivalent for the sense φυλαξόμεθα. εἰργοντας would of course be "minus impeditum". Reading ἔχοντας ὀργάς, it is possible to regard the clause ὡς...ὀργάς as the familiar accus. absolute (e.g. Soph. O. T. 101 ὡς τόδ' αἶμα χεϊμάζον πόλιν). Aeschylus does not use this construction elsewhere, and χρή φ. κράτος in the sense μὴ κρατηθῆναι ὑπ' αὐτῶν is an improbable expression. Paley, translating "guard against their boldness", virtually reads θράσος.

More probably τάχος (=ταχεώς) is the true reading. Danaus has in all this dialogue been taking up the words let fall by his daughters. His next speech begins οὔτοι ταχεῖα, and he impresses upon them that there is no immediate alarm. To this he was led by their last word τάχος. "Haste? There is no need of such haste..." Construe χρή (ἡμᾶς) τάχος φυλάσσεσθαι (αὐτοὺς) ὡς ἔχοντας ὀργὰς καὶ μ. κνωδάλων.

742. Cf. Pind. P. II. 77 ὀργαῖς ἀπενὲς ἀλωπέκων ἱκελοι.

743. στολή, like ὄρμος, is verbal=τὸ στέλλεσθαι: the "equipping forth": ἀντὶ τοῦ ὀρμῇ Schol. (reading the corrupt dative).

744. ὄρμος=ὄρμισις (τὸ ὀρμίζεσθαι). The verbal sense also in Hdt. VII. 193 ἐν τούτῳ ὧν ὄρμον ἐποιεῦντο, Theoc. XIII. 30 εἶω δ' ὄρμον ἔθεντο, where ὄρμον ποιεῖ-

ἐς γῆν ἐνεγκεῖν οὐδ' ἐν ἀγκυρουχίαις
 θαρσοῦσι ναῶν ποιμένες παραντίκα,
 ἄλλως τε καὶ μολόντες ἀλίμενον χθόνα
 ἐς νύκτ'· ἐπεὶ στείχοντος ἡλίου φιλεῖ

745

vinius. σωτήριον Tittler. πείσματ' εὐναστήρια Merkel. ὥστε pro οὐδὲ Geel. 745 οὐδὲν M, corr. Robortellus. Interpunctionem post ἐνεγκεῖν delevi. ἐς γαῖαν ελθεῖν δ' Bamberger. ἐκ γῆς ἀνάπτειν audacius Hartung. 747 ἄλλ' ὥστε, corr. Victorius. 748 ἐς νύκτ' ἀπὸ στείχοντος M. ἐς νύκτ', ἐπεὶ scripsi. εὐνάς τ' ἀποστείχοντος ἡλίου· φιλεῖ Bothe. ζόφον δ' ὑπο στείχοντος H. Voss. φιλεῖ δ' Hermann, quod veri simile

σθαι (τίθεσθαι) is analogous to σπονδῆν, σχολῆν &c. ποιέσθαι.

Danaus means, reassuringly, ὥσπερ οὐ ταχέως στέλλεται ναυτικός στρατός, οὕτως οὐδ' ὀρμίζεται ταχέως. "There is time yet".

744—746. It is quite possible to punctuate after ἐνεγκεῖν and to regard the three clauses with οὐδὲ (in each case = *nec*) as coordinate. ἐς γῆν ἐνεγκεῖν would then be equivalent to τὸ ἐς γῆν ἐνεγκεῖν or a verbal noun analogous to στολή, ὄρμος, e.g. οὐδὲ πεισμάτων ἐς γῆν φορὰ (ταχεῖά ἐστι). This, however, is somewhat involved, and οὐδὲ θαρσοῦσι comes out of its chronological order: confidence should precede the fastening of the stern-cables. Oberdick reads σωτηρία and construes οὐδὲ πεισμάτων σωτηρία (ταχεῖά ἐστιν) (ὥστε) ἐς γῆν ἐνεγκεῖν (αὐτά), comparing Plat. Crit. 52 B οὐκ ἐπιθυμία σε ἄλλης πόλεως οὐδ' ἄλλων νόμων ἔλαβεν εἰδέναι. This, though idiomatic enough, does not remove the objection to the sequence. The first hand of Cod. Guelf. has σωτηρίαν. Taking the former οὐδ' = *nec* and the second = *ne quidem* we obtain 'neque audent navium pastores *ne iacta quidem ancora* funium tutamen continuo ferre in terram'.

οὐδ' ἐν ἀγκυρουχίαις, sc. ὄντες.

πεισμάτων σωτηρίαν = πείσματα σωτήρια. Cf. Soph. Phil. 813 ἐμβαλλε χειρὸς πλοῖν, Aeschin. De F. L. § 70 ἡγεμόνων ἀλαζονείας (= ἀλαζόνας ἡγέμονας). Cic. p. Mur. § 16 ex annalium vetustate eruenda.

The πείσματα are the πρυμνήσια (*reti-*

nacula navis), which moored the ship to the land, while εὐναί were thrown into the sea from the prow. Il. I. 436 ἐκ δ' εὐνάς ἐβαλον κατὰ δὲ πρυμνήσι' ἔδησαν. For the notion of σωτηρία, with these hawsers cf. Anthol. Pal. XII. 159 ἐν σοὶ τὰμὰ βίου πρυμνήσι' ἀνήπται, Eur. H. F. 479, Plat. Legg. 893 B ἐχόμενοι ὥς τιнос ἀσφαλοῦς πεισματος.

745. ἐς γῆν ἐνεγκεῖν, not a mere equivalent of the technical ἀνάψαι, but expressing the final decision that all is right on board and that the men may venture to land and make fast.

ἀγκυρουχίαις, not the place, but the state: i.e. not 'in stationibus' but 'ubi in ancoris constiterunt', after the εὐναί have been thrown out. The plural of condition, cf. P. V. 540, Ag. 419 ὁμμάτων ἐν ἀχνηαῖς, 725, Eum. 996. So the Scholiast ταῖς ἀσφαλείαις καὶ κατοχαῖς τῶν ἀγκυρῶν. A ship is said ἀγκυραν ἔχειν or ἐν ἀγκυρουχίᾳ εἶναι.

746. ποιμένες, a common metaphor: Ag. 657 νῆες | ὄχοντ' ἄφαντοι ποιμένος κακοῦ στρόβυ, Eur. Suppl. 674 ποιμένες ὄχων τετραόρων, Phoen. 1140 ποιέσιν λόχων.

747. ἀλίμενον. This was the character of the Argolic Gulf at the point intended. A number of small streams e.g. the Cheimarrhus, Pontinus and (the larger) Erasinus carry down silt (v. sup. 32). The Argive harbour was on the other side of the gulf at Nauplia (Eur. Or. 54 &c.).

748. The reading in the text necessitates comparatively little change, and has at least the merit of simplicity of

ὠδῖνα τίκτειν νύξ κυβερνήτη σοφῶ. (770)
οὕτω γένοιτ' ἂν οὐδ' ἂν ἑκβασίς στρατοῦ 750
καλή, πρὶν ὄρμῳ ναῦν θρασυνθῆναι· σὺ δὲ

esse minime adducor.

749 ὠδεῖνα et τίκτει M. Citant Plutarchi Mor. 1090 A. vid. inf. Inde supplet Paley κᾶν ἢ γαλήνῃ νήμεός θ' εὔδη κλύδων, versum ab hoc loco omnino absonum.

750 οὔτοι Schuetz. οὐδ' ἀνέκβασίς Tittler. οὔτ' ἄρ' Pauw.

structure. *ἐς νύκτα* adds something to the sense of *v.* 747, but nothing to the words ἀποστέλχοντος ἡλίου. Moreover why should Danaus proceed to make a general statement with regard to the dangers of night, unless he had said something to the effect that it was now nearing night? γὰρ or δὲ at least might have been looked for to introduce that general statement. Nor is it beyond question that any Greek would use such an expression as ἀποστέλχει ἡλῖος ἐς νύκτα. The night followed the sun, he did not go away into it, but left it behind him. The English "the sun sinks into night" should not mislead us. Again, is "when the sun sinks into night, the night is wont to beget grief" a tolerable expression? The mistake perhaps arose from an explanation (ἀποστέλχοντος) of στείλχοντος, and from a misunderstanding of the meaning of ἐς νύκτα.

ἐς νύκτα, *ad noctem*, 'toward nightfall'. Hom. Od. III. 138 ἐς ἥλιον καταδύντα, Ar. Plut. 998 οὔτε εἰς ἐσπέραν ἤξειμι, Xen. Cyn. II. 4 εἰς νύκτα. ὑπὸ νύκτα (*sub noctem*) of Thuc. IV. 67 is more definite.

στείλχοντος, better than ἀποστέλχοντος, which rather="go home". στείλχειν="depart" sup. *v.* 497, P. V. 81, Soph. Ant. 98.

749. Commentators quote Plutarch, 1090 A (de non suav. viv. sec. Epicur.) ὥσπερ ἐν θαλάσῃ κατ' Αἰσχύλον ὠδῖνα τίκτει νύξ κυβερνήτη σοφῶ καὶ γαλήνῃ, and Qu. Sympos. I. 3, p. 619 οὐ γὰρ μόνον ὠδῖνα τίκτει κυβεύτη σοφῶ κατὰ τὸ λεγόμενον πᾶς βόλος. The words κατὰ τὸ λεγ. shew that the expression had become proverbial. From καὶ γαλήνῃ (which Wytttenbach alters to κᾶν ἢ γαλήνῃ) Paley

supposes a verse has been lost (*v. crit.* note). The evidence is too slender for the supposition. Plutarch may have written κᾶν γαλήνῃ as words of his own. The ancients apparently found something striking in the expression. ὠδῖς="grief, travail of mind", Cho. 211 πάρεστι δ' ὠδῖς καὶ φρενῶν καταφθορά, and (in the plural) Soph. Tr. 42, Plat. Rep. 574 A; but the combination (instead of ἀλγος or δυσθυμίαν) with τίκτειν is remarkable. The meaning seems to be "the night brings forth for the steersman travail of mind", with a curious suggestion of both the general and the particular sense of ὠδῖς. It is difficult to admire the conceit (if such there be), but precisely for that reason it was likely to take with the Alexandrines. At the same time ὠδῖνα is the word for the steersman's state of mind, while τίκτει is rather the word with which we could dispense in favour of an equivalent.

750. Danaus has not yet finished the enumeration of difficulties. *vv.* 747—749 have been parenthetical. He now comes to the last stage in the proceedings of the fleet: "if these difficulties lie in the way, of course to disembark a whole army is a matter of time".

οὕτω, 'itaque' (inferential), a rare use. Yet cf. Soph. Antig. 677. οὕτω δὴ in prose.

ἄν...ἄν, *v.* Goodwin, Moods and T. § 42. 3, for a clear statement of the purpose and position of the repeated particle.

751. ὄρμῳ θρασυνθῆναι. The Scholiast explains πρὶν καταθαρρῆσαι τῷ ὄρμῳ τὰς ναῦς, i.e. he took ὄρμῳ to depend on θρασυνθῆναι in the sense *confidere*. Such

φρόνει μέν, ὥς τηροῦσα μὴ ἀμελεῖν θεῶν
 πράξης ἀρωγὴν· ἄγγελον δ' οὐ μέμψεται
 πόλις γέρονθ', ἡβῶντα δ' εὐγλώσσω φρενί. (175)

ΧΟ. ἰὼ γὰρ βοῦνι, σύνδικον σέβας, στρ. α'. 755

οὐδὰμ' Burges. Possis οὐπω...οὖν ἀνάβασις. 752—753 φρονεῖ μέν ως ταρβοῦσα μὴ ἀμελεῖν θεῶν πράξας ἀρωγὴν M. φρόνει Robortellus. τηροῦσα et πράξης scripsi, hoc sensu "sis prudens, ut, cavens ne hos deos neglegas, auxilium adipiscaris." Priore versu non mutato πράξουσ' legit Stanley, πράξεις Bamberger. πράξω δ' H. Voss. πράξαι τ' Lachmann. Lacunam post v. 752 statuunt al. 754 εὐγλώσσως M, corr. Robortellus. 755 βουνῆτι, ἔνδικον M. βοῦνι, σύνδικον scripsi. βοῦνι, πάνδι-

a dative seems to be found once with θαρσεῖν, Hdt. II. 76 τεθαρσηκότες τοῖσι ὄρνεσι. But even there τεθ. is not = θαρσοῦντες, but has a quasi-passive sense, "having been led to pluck up courage *through* (or "by") the omen". Herodotus moreover can say πειθομαι τινος, with other constructions κατὰ σύνεσιν, so that a certain Herodotean use of τεθαρσηκότες with the case of πεπιστευκότες would be of little value. Rather we should construe "before the ship has been made confident by means of (safe) anchorage". This comes to the same thing no doubt, but it is important to keep distinct the grammatical processes. Others (Liddell and Scott, Paley) translate as *locative* 'at her moorings', but this is a use little known in Aeschylus, though common in Euripides.

752. φρόνει μέν: the expected clause with δὲ is slightly varied in form. Dánaus meant to say "keep calm and be on your guard, and *meanwhile* trust me as your messenger", i.e. φρόνει μέν...ἀγγέλω δὲ πίστευε. The position shews this to be the antithesis and not σὺ μέν φρόνει... ἐγὼ δὲ ἄγγελος ἀγαθὸς ἔσομαι.

ὥς. The construction is ὥς πράξης ἀρωγὴν, τηροῦσα μὴ ἀμελεῖν θεῶν. ταρβοῦσα of MSS. is beyond translation. ταρβοῦσα μὴ ἀμελεῖν cannot = ταρβοῦσα μὴ ἀμελῆς or ταρβοῦσα ἀμελεῖν, but gives the very opposite sense. The "redundant" μὴ after κωλύω, ἀρνοῦμαι does not appear to be extended in classical writers to ταρβεῖν

&c. Nor is it easier to construe φρόνει μέν, ὥς (=ἄτε) ταρβοῦσα, μὴ ἀμελεῖν θεῶν, unless a lacuna be marked before the following line. For the change πράξας to πράξης cf. v. 295 (ἀνστήσας to ἀνστήσης). τηροῦσα μὴ ἀμελεῖν = φυλασσομένη μὴ ἂ, Hdt. I. 65 ἐφύλαξε ταῦτα μὴ παραβαίνειν, Aristot. Pol. v. 8, 2 τηρεῖν ὅπως μὴ παρανομῶσι, Ar. Pac. 146, Vesp. 372, 1368 (τηρεῖν = *cavere*).

753. πράξης, active, "achieve" = "get" (middle). Pind. Isth. v. 10 ἐν τ' ἀγωνίοις ἀέθλοισι ποθεινὸν κλέος ἔπραξεν, Pyth. II. 40 τὸν δὲ τετράκναμον ἔπραξε δεσμόν, ἐὼν ὄλεθρον. So πράσσειν εἰρήνην, φιλίαν. Similarly εὐρεῖν, φέρειν where εὐρεῖσθαι, φέρεσθαι might have been looked for, Pind. Ol. I. 13, VII. 89, &c. Inf. 977 μῆδ' αἰσχος ἡμῖν, ἡδονὴν δ' ἐχθροῖς ἐμοῖς πράξωμεν.

754. εὐγλώσσω φρενί, i.e. a mind that thinks clearly and can give clear expression. Old age is generally garrulous and incoherent, λάλον γῆρας (Anthol. Pal. VII. 417).

755. βοῦνις is the form of the adjective in v. 101, and the hiatus βουνῆτι ἔνδικον is not of a probable sort. The main objection however is to ἔνδικον. The Scholiast says δικαία σέβεσθαι, ἡ ἦν δικαίως πάντες τιμῶσιν. This, however, is a weak sense for Aeschylus. In another writer ἔνδικον, in the meaning "that by thy pity hast justly earned reverence from us", might perhaps be admitted. But the land was a σέβας before (v. 101),

τί πεισόμεσθα; ποῖ φύγωμεν Ἀπίας
 χθονός, κελαινὸν εἴ τι κεῦθός ἐστί που;
 μέλας γενοίμαν καπνὸς
 νέφεσσι γειτονῶν Διός·
 τὸ πᾶν δ' ἄφαντος ἀμπετῆς αἴστος ὥς

(780)

760

κον Paley. βοῦνι, ἐνδικον Dindorf. βοῦνις Pauw. 759 νέφεσι M, corr. Arnaldus. νίφεσσι Hartung. γειτόνων M. 760 ἀμπετήσας δόσως M, corr. Haupt. Manifestum est, nisi Carneadi, opus esse senario; quocirca reicienda sunt Weilli ἥστος ὥς, Dindorfii ἀμπνοαῖς διψὰς ὥς, Turnebi ἀμπάσα δ' ὥσει, Weckleinii ἀμπετῆς αἴστος. Ceterum εἰς αὖς ὥς Hermann, ἀελλὰς ὥς Enger, ἀμπετασθῆν ὅπως Oberdick.

and the point does not lie in its having earned reverence, but in the part which the land so revered is to play in protecting them. The Chorus does not thank, but appeals.

σύνδικον in the literal sense="one who has common cause in a δίκη". Argos is now pledged to the Danaids. Cf. Isoc. 387 A τὸν νόμον σύνδικον ἔχων, Pind. Ol. ix. 105 σύνδικος αὐτῷ Ἰολάου τύμβος. ξυνδικεῖν in Eum. 579. International causes (and this may be regarded as one) were pleaded by σύνδικοι.

757. **κελαινὸν κεῦθος**, i.e. underground. In a state of trepidation it was conventional for characters in a drama to enumerate various forms of death or manners of disappearance, Prom. V. 582 πυρὶ με φλέξον ἢ χθονὶ κάλυψον ἢ ποντοῖσι δάκεσι ὁδὸς βορᾶν. The two most obvious manners are those of Eur. Med. 1296 δαῖ γάρ νιν ἦτοι γῆς σφε κρυφθῆναι κάτω | ἢ πτηνὸν ἄραι σῶμ' ἐς αἰθέρος βάθος. Cf. Eur. Hipp. 1290, Hec. 1099, Ion 1237 τίνα φυγὰν πτερόεσσαν ἢ χθονὸς ὑπὸ σκοτίων μυχῶν πορευθῶ;

758. **μέλας**. Aeschylus wastes no epithets. The smoke will shew black against the white "clouds of Zeus", whereas in v. 760 they would disappear entirely τὸ πᾶν δ' ἄφαντος. νέφεσσι γειτονῶν expresses the distance from earth, the addition of Διός makes νέφος the white cloud of the bright day.

759. **νέφεσσι Διός**, here in keeping with the original signification of Zeus

(root *dīm*). Phrases like this belong to the old nature-worship period. Even in classical Greek times Ζεὺς was so far remembered to be the sky-god that we meet with a common Athenian song (quoted by Marc. Aurel. v. 7) ὕσον, ὕσον, ὦ φίλε Ζεῦ, κατὰ τὰς ἀρούρας. Διὸς δμβρος (Il. v. 91 &c.), and διόσδοτος αἰγλή Pind. P. viii. 136 are remnants of the same kind as the phrase here. On the other hand Fr. 65 Ζεὺς ἐστὶν αἰθῆρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός is a later development containing an element of pantheism.

All clouds are clouds of "the sky" and Zeus is νεφεληγερέτης, but νέφη Διός here are rather the light drifting clouds of the summer sky, far from earth.

760. **τὸ πᾶν δ'**, virtually an alternative in sense. The methods of escape are put as if they were all to be adopted, whereas it is meant that any one will suffice. We should say "or", not "and". It is impossible not to believe this line to be a senarius (as also v. 767). This fact and the palaeographic ease of correction make Haupt's reading almost certain. He compares Eur. Tro. 1320 κόνις δ' ἴσα καπνῷ πτέρυγι πρὸς αἰθέρα | αἴστων οἰκων με θήσει. Paley adds Plat. Phaedo 70 A μὴ ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἰχεται διαπτομένη καὶ οὐδὲν ἐτι οὐδαμοῦ ᾔ. It is with διαπτομένη, not διασκεδασθεῖσα, that ἀμπετῆς should be compared. The fact that ἀναπετῆς="wide-spread" in Helio-

κόνις ἄτερθε πτερύγων ὀλοίμαν.
 ἀφύκτων δ' οὐκ ἔτ' ἂν πέλοι σκέπαρ· ἀντ. α'.
 κελαινόχρως δὲ πάλλεται μοι καρδία· (785)
 πατρὸς σκοπαὶ δ' ἔμ' εἶλον· οἴχομαι φόβῳ.

761 κόνις γ' Pauw. ὄρνις H. L. Ahrens. ἄτερθεν M. ἄτερ τε Oberdick. Deinde ἄλψμαν Enger, ὄροίμαν Dindorf; quibus addere possis φεροίμαν, πετοίμαν, πελοίμαν, alia multa. Vide tamen infra. 762 ἀφύκτων δ' οὐκέτ' ἂν πέλοι κέαρ M. ἀφύκτων...σκέπαρ scripsi. σκέπας Weilium nuperrime coniecisse invenio. Inter I et K excidit C. ἀφύκτων...κακόν Schuetz. ἀλυκτος...πέλοιτο κήρ Meffert. ἀλυκτων...πέλοιθ' ὕπαρ Oberdick. νόαρ Hermann. κέαρ servant nonnulli, inter quos ἄσφυκτων Bentley, ἀθικτων Dindorf, ἄφρικτων Heath. 763 μελανόχρως M, corr. Pauw. μελάγχρως Bothe. μου M. μοι scripsi. κελαινόχρως δὲ πάλλεται φίλον κέαρ Schwerdt. 764 πατροσκοπαὶ δὲ μέλλον M. πατρὸς σκοπαὶ δὲ μ' εἶλον Victorius.

dorus and Aretaeus, and that ἀναπέτεια = 'expansion' in Galen, is no argument against the natural formation from ἀναπέ-τομαι, which is required by the words ἄτερθε πτερύγων. Again ἀναπετάννυμι "spread out" has not the sense 'diffuse', 'scatter'. Its notion is simply one of expansion, not of disintegration. ἀμπετασθεῖσα is not = διασκεδασθεῖσα.

761. ἄτερθε πτερύγων, with ἀμπετής. Cf. Eum. 250 ἀπτέροις πωτήμασιν.

ὀλοίμαν, with ἀφαντος and αἴστος, "may I pass away into nothingness". They are willing to become annihilated and vanish wholly.

762. See crit. note. The sense required is "no escape remains (cf. v. 764), our doom is inevitable". The change to ἀφύκτων is easy, the chief error is in κέαρ, which arose from a misreading of πελο-ICKΕπαρ, of which the C was omitted and κεπαρ read as κέαρ (the latter illusion no doubt having something to do with the former). "There can no longer be a shelter from the inevitable". The forms σκέπας, σκέπη, σκέπος are all extant, and σκέπαρ may well be assumed on the analogy of ἄλκαρ, εἶλαρ (words of similar meaning). The termination must have been a common one: cf. ὄναρ, ὕπαρ, θέναρ &c. (G. Meyer Gr. Gr. § 335), and existed side by side with other stem-forms, cf. μῶμαρ, μῶμος; μῆχαρ, μῆχος:

λύμαρ, λύμη.

For ἀφύκτων σκέπαρ cf. Hom. Od. v. 443 σκέπας ἀνέμοιο, v. 257 κύματος εἶλαρ. Hymn. Apoll. 193 γήραος ἄλκαρ, Pind. P. x. 52 &c.

763. Cf. Cho. 410 πέπαλται δ' αὐτὲ μοι φίλον κέαρ...σπλάγχνα δὲ μοι κελαινοῦνται. μοι seems a necessary correction. The Scholiast finds in κελαινόχρως a metaphor ἀπὸ τῆς θαλάσσης, ἥτις ἐν τῷ ταρδύσεσθαι μελαινεται. A more obvious explanation is from the 'humour' of the χολὴ μέλαινα of fear (cf. μελάγχολος), Il. i. 103 μένεος δὲ μέγα φρένες ἀμφὶ μέλαινα | πίμπλαντ', Theog. 1199 κραδίην ἐπάταξε μέλαιναν, Pers. 113, Cho. 183 &c.

764. πατρὸς σκοπαί, i.e. vv. 692 sqq.: as the Scholiast has it, προσκοπήσας ὁ πατὴρ καὶ σημήνας ἐτάραξεν ἡμᾶς, "my father's watchings". A σκοπός is set to detect or catch something (e.g. σκοπιᾶ-ξιν θύνῳς Theoc. III. 26): he lies in wait to catch the enemy for instance, doing this or that. A σκοπός thus αἰρεῖ τοὺς πολεμίους or τοὺς ἰχθύς. Danaus, as σκοπός, has found or caught the enemy coming, "and", says the Chorus, "those watchings of his (what he has detected) mean ruin to me", "it is I who am caught from the success of his σκοπαί". This explanation and the reading ἔμ' are necessary, since εἶλον cannot well mean ἀνέϊλον "destroyed" (ὤλεσαν, Paley).

θέλοιμι δ' ἂν μορσίμου
στόχου τυχεῖν ἐν ἀρτάναις,
πρὶν ἄνδρ' ἀπενκτὸν τῷδε χριμφθῆναι χροῖ. (790)
πρόπαρ θανούσας δ' Ἀΐδας ἀνάσσοι.
πόθεν δέ μοι γένοιτ' ἂν αἰθέρος θρόνος, στρ. β'.
πρὸς ὃν νέφη μυδηλὰ γίνεταί χιών; 770
ἢ λισσὰς αἰγίλιψ ἀπρόσ-

δ' ἐμ' potius scribendum. 765 sq. μορσίμου βρόχου τυχεῖν ἐν σαργάναις M. ἐν ἀρτάναις cod. Par. στόχου ipse scripsi: vide adnot. μορσίμων Schuetz; sed articulum requireres. λάχους Dindorf, postea προπρὸς ἐν ὀρκάναις Wecklein. 767 τῷδ' ἐχριμφθῆναι χροῖν M. χροῖ Esc. τῷδε χριμφθῆναι Par. τῷδ' ἐγχιμφθῆναι χεροῖν Guelf., unde τῷδ' ἐγχιμφθῆναι χεροῖν H. Voss. τοῖνδε χρ. χεροῖν H. L. Ahrens. ὦδε Bamberger. Nihili est χριμφθῆναι, quod servat Dindorf. 768 Fortasse δ' οὐκ ἔτι, utpote e sequenti A ortum. 770 ἀμφ' ὃν Weil, πρὸς ᾧ Bur-
gard, minus eleganter. νέφη δ' ὑδρηλὰ γέινεται χιών M. γίνεταί edit. Ald. Iure offenduntur omnes in isto δ'. Scripsi μυδηλὰ. Audacius alii, e.g. χιών ὑδρηλὰ γ. νέφη Porson, νεφῶν ὑδρηλὰ Enger, νέφη θ' ὑδρηλὰ καὶ νεῖται χιών Bothe, κύφειλλ'

765—766. μορσίμου βρόχου is explained by the Scholiast as μόρον μοι ἐπάγοντος, i.e. "fatal", "death-bringing". But the only meaning known elsewhere is 'fated'. Even in Il. XXII. 13 οὐ μὲν με κτενέεις, ἐπεὶ οὗτοι μορσίμους εἰμι, the meaning is οὐ μόρσιμον ἐστὶ με κτενεσθαι. So μόρσιμον ἡμαρ = 'the fated', not 'the fatal' day. Dindorf maintains that μόρσιμος βρόχος could only be used if it were fated to all mankind (or at least to all the Danaids) to die by hanging. All have a μόρσιμον ἡμαρ, but happily not a μόρσιμος βρόχος. Moreover βρόχου τυχεῖν ἐν ἀρτάναις, "to find a noose in a halter" is scarcely a reasonable expression for βρόχου τ. or ἀρτάνης τυχεῖν.

With τυχεῖν, στόχου is an entirely likely correction for βρόχου, the sense being either (1) "I would rather hit the mark of my fate in the halter". μορσίμου στόχου = 'the fated aim', "an aim that goes straight home to destiny"; or (2) μορσίμου στόχου = 'the stroke of doom', i.e. "may the fated shaft of death come home to me". From v. 781 ἐλθέτω μόρος τυχῶν the latter seems pre-

ferable: moreover it is for destiny to shoot, rather than for the individual to shoot at destiny.

768. πρόπαρ, 'rather' (so prius = *potius*), cf. πάρος Il. VIII. 166, XVI. 629, Cho. 367. The word is rare, but προπάροιθε occurs S. c. T. 334, Ag. 1020.

ἀνάσσοι. Hades as 'lord and master' is preferable to a son of Aegyptus.

769. πόθεν, not ποῦ, "from what quarter can deliverance come". πόθεν closely with αἰθέρος. πόθεν ἄν, like πῶς ἄν, conveys a wish = εἴθε γένοιτό ποθεν.

770. The correction given in the text is less violent than others previously proposed. The form μυδηλὰ beside μυδαλέα is like the forms διψηλὰ, ῥιγηλὰ beside διψαλέα, ῥιγαλέα. In its import the word is better than δίνγαρα or ὕδρηλὰ, implying "dripping", "oozing".

πρὸς ὃν, the clouds move *up* against the θρόνος, and there turn to snow.

771—773. For the accumulated epithets cf. Ag. 154 μίμνει γὰρ φοβερά παλιν-ορτος οἰκονόμος δοῖα νυάμων μῆνις τεκνό-ποινος. Of those in the present passage λισσὰς and αἰγίλιψ form a pair, as do ἀπρόσδικτος and ολόφρων. λισσὰς,

δεικτος οἰόφρων κρεμάς

(795)

γυπιάς πέτρα, βαθὺ

πτῶμα μαρτυροῦσά μοι,

πρὶν δαίκτηρος βία

775

καρδίας γάμου κυρῆσαι;

κυσὶν δ' ἔπειθ' ἔλωρα κάπιχωρίοις

ἀντ. β'. (800)

ὑδρηλὰ Dindorf, νέφη δὲ γρά Paley, δύσαυλα M. Schmidt.

772 sqq. κρέμας et

γυπίας M, corr. Hermann. Totum hunc locum sanum esse censeo, neque quicquam causae esse cur a Burgesio ἀπρόσσεικτος, a Marckscheffelio ἀπρόσσεικτος, recipiamus. Vide infra. Dum οἰόφρων scribit Pauw, poeticam loci venustatem inscienter pessumdat.

775—776 Aperte corrupta est antistropha. Illa igitur sananda: hic nulla sunt indicia corruptionis. Propter suam cuiusque antistropham Hermannō debetur δαίκτηρος, Butlero πρὶν δὲ με καρδίας βία δ. γ. κυρεῖν, Dindorfio κάρζας.

777 κύσειν M, corr. Robortellus. ἔλωρ ἔπειτα Nauck. ἔλωρα κάγκυλωνύχοις Martin.

“smooth”, αἰγλίψ, “so smooth that even goats cannot climb it”. ἀπρόσδεικτος, “that cannot be pointed at, so far is it”, οἰόφρων, “withdrawing itself into proud seclusion”. Hermann’s note on ἀπρόσδεικτος is worth quoting: “Haec divina immensae altitudinis descriptio ita excessit captum quorundam χαμαιζήλων criticorum, ut ἀπρόσδεικτος alius in ἀπρόσδεικτος alius in ἀπρόσεικτος mutari vellet”. Cf. Hdt. iv. 184 (of Atlas) ὑψηλὸν οὐτὼ δὲ τι λέγεται ὥς τὰς κορυφὰς αὐτοῦ οὐκ οἶά τε εἶναι ιδέσθαι.

772. οἰόφρων. It is a mistake in Greek to suppose that compounds of this kind have no force in their second part. A most poetical touch would be lost here if we did not connect -φρων with φρόνημα and φρονεῖν μέγα. The peak is personified and accredited with volition in its pride and seclusion.

773. γυπιάς. Paley quotes Aristot. H. A. ix. 11 τίκει (sc. the vulture) ἐν πέτραις ἀπροσβάτοις.

774. βαθὺ πτῶμα, i. e. they will cast themselves down. τὸ πίπτειν = τὸ καταβάλλεσθαι. Cf. Prom. V. 747 τί δὴτ' ἐμοὶ ζῆν κέρδος ἀλλ' οὐκ ἐν τάχει | ἔρριψ' ἐμαντὴν τῆσδ' ἀπὸ στύφλου πέτρας | ὅπως πέδῳ σκήψασα τῶν πάντων πόνων | ἀπηλλάγη;

μαρτυροῦσα, more than e. g. ὄρωσα.

The thing is to be done in the loneliness of the distant mountain-peak, where none but the peak will be witness; otherwise ‘*loco remoto ab arbitris*’ (Cic. Verr. II. 5. 31). The construction as in Pind. Ol. vi. 21 τοῦτό οἱ σαφέως μαρτυρήσω.

775. πρὶν κ. τ. λ., a repetition of v. 767: indeed the general correspondence of vv. 755—768 and vv. 769—784 points to these passages being hemichoric. The Scholiast construes τοῦ γάμου δαίκτηρος τῆς καρδίας μου. But the position of βία is decisive for the order πρὶν βία καρ. κυρ. γάμ. δαίκτηρος. As a question of style βία between two genitives, and yet belonging to neither, is barely possible. For βία καρδίας cf. S. c. T. 612 βία φρενῶν, and Ar. Nub. 86 ἐκ τῆς καρδίας φιλεῖν. The Scholiast, however, is right in so far as he regards δαίκτηρος as ‘rending the heart’, i. e. βία καρδίας κυρ. γάμ. δαίχοντος (αὐτὴν sc. τὴν καρδίαν). Hom. Od. XIII. 320 ἔχων δεδαῖγμένον ἦτορ (of grief, —though the passage is probably un-Homeric).

777. ἔπειθ', i. e. when the body lies mangled at the bottom. Cf. Soph. Aj. 830 κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ, II. XVII. 272 κυσὶ κύρμα γενέσθαι, Od. III. 271 οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι, II.

ὄρνισι δαίπνον οὐκ ἀναίνομαι πέλειν.
τὸ γὰρ θανεῖν ἐλευθεροῦ-
ται φιλαϊάκτων κακῶν.
ἐλθέτω μῶρος πρὸ κοι-
τας γαμηλίου τυχῶν.
ποῖ τίν' ἀμφυγᾶς ἔθ' εὔρ-
ω πόρον, γάμου λυτήρα;

780

(805)

778 ὄρνισιν δαίπναν M. δαίπνον cod. Guelf. "Puri" illius senarii causa πετῆσι δαίπνον Dindorf. 779 μ' ἐλευθερώσει Paley. ὁ γὰρ θανὼν Hartung. τῷ γὰρ θανεῖν ἐλευθεροῦμαι Schuetz, Weil. ἐλευθεροῖ τοι Wecklein. Sanam esse vulgatam infra ostendi. 780 φιλαϊανῶν Dobree. φιλαϊλίωνων Herwerden. 781 ἐλθέτω bis M. μῶρος dederat prima manus. 783—784 τίν' ἀμφ' αὐτᾶς ἔτι πόρον τέμνω γάμου καὶ λυτήρια M; at "λείπει εὔρω" ait scholiasta. ποῖ τίν' Weil. λυτήρια Pauw. ἀμφυγὰν Hermann. Cetera ipse restitui. ποῖ τίν' ἀμφυγᾶς ἔτ' οἶμον τέμνω

I. 5, S. c. T. 1020 &c. The plural *ἔλωρα* after the analogy of *σκῦλα*, *ἔναρα*, *λάφυρα* (*exuviae*) &c. II. XIX. 93 Πατρόκλου ἔλωρα.

κάπιχωρίοις, i. e. that happen to be natives of the place where the fall occurs; γύπες (γυπιάς v. 773) and other birds ὧν τὰ ἦθη ἐν ἐκείνῃ τῇ χώρᾳ ἐστί.

779. ἐλευθεροῦται. Objection has been taken to the tense, since at first sight the required sense seems to be *ἐλευθερόν ἐστι* (ἡλευθέρωται) or *ἐλευθερωθήσεται*. Yet a correction of this passage will entail a correction of Eum. 175 *κάμοι γε λυπρός, καὶ τὸν οὐκ ἐκλύσεται, | ὑπὸ τε γὰν φυγῶν οὔποτ' ἐλευθεροῦται*. It is out of the question that the same mistake can have occurred in the two places. Rather both are genuine, and *ἐλευθεροῦται* is here sententious present: "death frees itself", i. e. "to die is to free oneself"; while in the passage of Eum. it is *praesens propheticum*. (Cf. P. V. 764, 767 &c.)

Literally, of course, death frees the sufferer, or is itself free, but 'death frees itself' is no un-Greek laxity.

781—782. The sense is that of v. 765—767, and the Scholiast rightly explains *τυχῶν*: ἐμοῦ δηλονότι.

πρὸ combines the meanings "before" and "rather than", Hdt. VII. 152 *πάνθ ἡ βουλούμενοί σφι εἶναι πρὸ τῆς παρεούσης λύπης*. *τυχῶν πρὸ* implies forestalling in time, while the sense amounts to priority of choice.

783—784. See crit. note. The Scholiast probably read what M gives, and his note *λείπει εὔρω* had reference only to the words *καὶ λυτήρια*, which he could not join to *τέμνω*, i. e. he understood *ποῖ τίνα πόρον τέμνω καὶ λυτήρια εὔρω*; *πόρον τέμνειν* is possible in two senses, (1) like *φάρμακον, ἄκος τέμνειν*, (2) like *τέμνειν ὁδόν* 'secare viam'. But while there is manifestly some corruption here, there is no trace of any in vv. 775—776, to which these must metrically correspond. *ἀμφ' αὐτᾶς* (for *περὶ ἐμμαντῆς*) is weak and unnecessary, while the correction *ἀμφυγᾶς* has all the qualities of recommendation. Cf. Cho. 943 *ἀναφυγαὶ κακῶν*. *πόρον εὐρεῖν* is a common phrase: Prom. V. 59 *δεινὸς γὰρ εὐρεῖν καὶ ἀμηχάνων πόρον*, Eur. Med. 1418 *πόρον ᾗρε θεός*, and is particularly suited to finding a way almost where no way is. The double question may have caused the omission of one of its introductory words. Cf. Hom. Od. I. 170 *τίς πόθεν εἰς ἀνδρῶν*;

ἔνζε δ' ὁμφάν οὐρανίαν, τέλη στρ. γ'. 785
 λιτανὰ θεοῖς, τέλεα δέ μοι πελόμενα καὶ (810)
 λύσιμα· μάχαν δ' ἔπιδε, πάτερ,
 βίαια μὴ φαιδρῶς ὀρώων
 ὄμμασιν ἐνδίοις.

Weil. ἡ τιν' ἀμφυγὰν ἔτ' ἡ πόρον τέτρω γ. λυτῆρα; Hermann. 785 ἔνζεν M, corr. Robortellus. 785—787 ὁμφάν οὐράνια μέλη λιτὰνα θεοῖσι καὶ τέλεα δέ μοι πῶς πελόμενά μοι λύσιμα μάχιμα δ' M. Corrupta est etiam antistrophe; unde fit ut coniecturae quam plurimae provenerint. In antistrophe 793 sq. (μετὰ με κ.τ.λ.) metri schema, ni fallor, aperte exstat ~ ~ ~ ~ quater repetitum; itaque in hoc schema strophe a verbis τέλεα δέ μοι redigenda est. Quod ad verba praecedentia attinet, vix dubium esse potest quin vera sit forma Ἀλγύπτειον et epithetum cum ὁμφάν omnino requiratur. Pro οὐρανιᾶΜελη scripsi οὐρανιᾶΝ, Τέλη. ὀρανίαν Dindorf, ὀρθίαν dubitanter Wecklein. τέλεα δύοs πελόμενά μοι Hermann. 787 λύσιμα· μάχαν δ' etiam Paley. λύσιμά μ' ἄχειμ' Weil. Fieri potest ut μα e dittographia ortum sit; itaque χλιδάν δ' Oberdick. 788 φιλεῖς M. φαιδροῖς Weil. Oberdickium sequor. φίλοις Lachmann. φίλως Marckscheffel. Possis μὴ

785 sq. ἔνζε, ἐαυταῖς παρακελεύονται Schol. From ἔν, the vociferation of emotions such as great astonishment, or dismay. Cf. Pind. P. IV. 237 ἔνζεν ἀφωνήτω περ ἄχει. With internal accus. also Pers. 280 ἔνζ' ἄποτμον βοὰν δυσαιωνῇ, *ibid.* 1042 ἔνζε μέλος.

ὁμφάν, of other than the divine utterance, Eur. Med. 175, Pind. N. x. 63.

οὐρανίαν: an epithet is required with ὁμφάν. It might be possible to read οὐράνια as (neut. plur.) adverb, if ἔνζε ὁμφάν could be treated as one word. But ἔνζε ὁμφάν leaves ὁμφάν tame and bare. With the expression οὐρανίαν itself cf. Ar. Nub. 357 φωνῇ οὐρανομήκης, Eur. Tro. 519 ἵππον οὐράνια βρέμοντα, and the phrase οὐράνιον ὄσον (*immense quantum*). "A shriek that reaches to heaven".

τέλη. οὐρανιᾶΝ Τέλη for οὐρανιᾶΜελη. τέλη gives the best sense with λιτανὰ and with τέλεα καὶ λ'σιμα below. (Cf. v. 611 and note.) τέλη λιτανὰ = "offerings of prayers" (= τέλη εὐκταῖα loc. coll.). τέλεα then follows with a paronomasia, and λύσιμα τέλη = expiatory rites and offerings. Besides τελεῖν ἱερά, θυσιάαν, ὄργια

it is possible to say τελεῖν λιτάς. λιτανὰ is a rare word, only occurring here and in S. c. T. 102 (where it seems to be a noun). Its accentuation is debated, but should probably follow the analogy of ἐάνος, ἐπηγανός, ἀγανός &c.

τέλεα (of prayers), cf. Ar. Thes. 353 εὐγματα τέλεα, Pind. Fr. 87 εὐχῶλαι τέλειαι, Cho. 212 τελεσφόροι εὐχαί. On the other hand τέλεα with μέλη would be an obscure combination. λύσιμα (τέλη) with a reference to λύσεις e.g. those of Plat. Rep. 364 E.

787. μάχαν, the struggle between the Egyptians and Argives. At the same time this does not seem quite the most apposite thought in the context. Weil thinks the scholion ἀντὶ τοῦ ἀτάραχα points to a reading λύσιμά μ' ἄχειμ' = *serena me adspecte*. ἄχειμος is, however, a suspicious-looking word, and it might be better to suggest that the Scholiast read λύσιμα· γαλάν' (i.e. γαληνὰ = γαληνῶς) ἔπιδε κ.τ.λ. ἐφοράω with adverbs and adjectives is a favourite use.

788. φαιδρῶς: cf. Ag. 520 φαιδροῖσι τοισὶ δ' ὄμμασι | δέξασθε... βασιλέα.

σεβίζου δ' ἰκέτας σέθεν,
 γαίδοχε παγκρατὲς Ζεῦ.
 γένος γὰρ Αἰγύπτειον ὑπέρφρον ἄρ-
 σενογενὲς μετὰ με δρόμοισι διόμενοι
 φυγάδ' ἀλαλαῖσι πολυθρόοις

(815) 790
 ἀντ. γ'.
 (820)

φαιδροῖς ὁρῶν δμμασιν ἐν δίκῃ (i.e. cum in iudicio res venerit). 791 γαιδοῦχε Schuetz et in antist. θνατοῖς. 792—793 γένος γὰρ Αἰγύπτειον ὕβριν δόσφορον κ.τ.λ. M. Αἰγύπτειον ὕβρι δόσοιστον ἀρσενογενὲς, οἱ Hermann. δόσφορον Bam-berger. παράφρον Schwerdt. ὑπέρφρον scripsi. 794 φυγάδα μάταισι M. Quamvis πλάταισι πολυθρόοις quivis facile scribere possit, φυγαΔΑΛΛΑΛΑΙσι pro φυγαΔΑΜΑΤΑΙσι praeferendum censui. ματαλαῖς φυγάδα μ' ἄλαισι Madvig. πάτοις

790. "Thou, in thy vast might, respect thy suppliants". ἰκέτας is in pathetic contrast to γαίδοχε παγκρατὲς. "All the world and all things are in thy power: this pity can cost thee little".

γαίδοχε, an epithet conventionally bestowed on Poseidon. Such is always the case in Homer, and in Pind. Ol. XIII. 82 Γαῖδοχῶ alone=Ποσειδῶνι. Cf. S. c. T. 310 Ποσειδῶν ὁ γαίδοχος. In Soph. O. T. 160 γαίδοχον Ἄρτεμιν is used in a unique sense resembling πολιοῦχον, but that instance is enough to shew that the Athenian mind did not regard the notion γαίδοχος as inseparable from Poseidon. The scholion on Il. XIII. 125 explains ὁ ἔχων, ἤγουν βαστάζων τὴν γῆν, and under an ill-digested mythology this may be said of either Zeus or Poseidon. Frag. 65 Ζεὺς ἐστι...γῆ. Cf. Prom. V. 994.

792. Αἰγύπτειον. Though not absolutely necessary as a patronymic form, this is decidedly preferable to Αἰγύπτιον. Cf. Ἰνάχειος (Prom. V. 590), Eur. El. 1176 οἱ Ταντάλαιοι ἔκγονοι, I. T. 1 Πέλοψ ὁ Ταντάλειος. Αἰγύπτιον would rather be "Egyptian", whereas the meaning intended is that of v. 30 ἀρσενοπληθὴ ἔσμὸν ὕβριστὴν Αἰγυπτογενῆ. The purely adjectival termination -ιος is however undoubtedly found, e.g. Prom. V. 577 ὦ Κρόνιε παῖ. MSS. are no guides as to -ιος (-ιον) and -ιος (-ιον): see Cobet, Var. Lect. ed. 2, p. 87.

793. γένος...διόμενοι...δίλυνται. Con-

structions κατὰ σύνεσιν also in Prom. V. 421, 805, 808 &c.

794. The MS. reading μάταισι is explained by the Scholiast as ταῖς ζητήσεσιν, as if connected with ματεύω (μαστεύω). This was a guess. μάτη only occurs in the sense of a "sin" (cf. μάταιος) or 'wanton behaviour' (=ἀκράτεια, ἀκολασία). Cf. Cho. 918 ἀλλ' εἴψ' ὁμοίως καὶ πατὴρ τοῦ σοῦ μάτας. Liddell and Scott explain μάτ. πολ. "with labour in vain", i.e. (presumably) "with vain efforts accompanied by much cry". But obviously their labour is *not* in vain, for they have caught the Danaids up and (as the latter fear) are on the point of success. The only allowable meaning, if μάταισι were sound, would be "full of wantonness expressing itself in many a shout". But it is questionable whether μάται can be used of feelings without exercise, or whether the sense is worth the trouble of extracting it. The epithets ὑπέρφρον ἀρσενογενὲς stand out distinctly against φυγάδα: "the poor fugitive (women) chased by strong and arrogant males". In μάταισι seems to be hidden some word which with πολυθρόοις intensifies this contrast of brute male strength with female weakness. Judging from μάχαν above, and the line next following, ἀλαλαῖσι is very probable, φυγαΔΑΛΛΑΛΑΙσι having become φυγαΔΑΜΑΛΑΙσι, and thence φυγάδα μάταισι. ἀλαλαῖ are "war-shouts" (Homeric ἀλα-

βίαια δίζηνται λαβεῖν.
 σὸν δ' ἐπίπαν ζυγὸν
 ταλάντου· τί δ' ἄνευ σέθεν
 θνατοῖσι τέλειόν ἐστιν;

795

οὐό· ἀαά·

στρ. δ'. (825)

Oberdick. 795 διζήνται M. 797 πιδανευ M, corr. Robortellus. 798 θνατοῖς M. 799—870 Prope desperandum est de toto hoc loco. Hic illic sani versus, senarii vel ionici a minore vel quicumque, 'apparent rari nantes in gurgite vasto': ceteri

λητός). Pind. Fr. 224 *μανίαί τ' ἀλαλαί τ' ὀρινομένων*, 225 *κλυθ'*, 'Αλαλά, πολέμου θύγατερ.

796. *ἐπίπαν*. It is an open question whether *ἐπίπαν* is an adjective (cf. *πρόπας, σύμπας*) or an adverb (= *διόλου, παντελῶς*), i.e. whether we must render "the beam of thy balance is universal", or "thine wholly is the beam of the balance". In Pers. 42 *ὅτ' ἐπίπαν ἡπειρογενὲς κατέχουσιν ἔθνος*, the quantity makes for the adjective. Lexicographers quote a form *ἐπίπαντες*. Yet the adverbial sense (Herodotus and Thucydides) is usual, and is best here, both because of the position of *σόν*, and from the use of *σὸν ζυγὸν-ταλάντου* and not *σοῦ ζυγὸν ταλ.* *σόν* is emphatic: "They may strive, but all real issue depends on thee".

ζυγὸν ταλάντου. Cf. Theog. 157 *Ζεὺς τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλως*, II. XIX. 223 *ἐπεὶ κλίνῃσι τάλαντα...Ζεὺς*, VIII. 69, XVI. 658, XXII. 209.

Primarily Zeus does not order fate, but only tests and administers it as dispensed by *Ἀνάγκη* or the *Μοῖραι*. It was obviously impossible to harmonize the omnipotence of Zeus with the powers of Destiny (see especially Prom. V. 515—520).

Homer uses only the plural *τάλαντα* (= 'scales'), and so Pers. 346 *ἀλλ' ὥδε δαίμων τις κατέφθειρε στρατὸν | τάλαντα βρίας οὐκ ἰσορρόπῃ τύχῃ*.

ζυγὸν (= *πήχυν*) afterwards meant the balance itself. Plat. Rep. 550 E &c.

798. *τί δ' ἄνευ σέθεν*. Cf. Ag. 1487

τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται. The opposite is *σὸν θεῶ*.

799. As far as *v. 870* this part of the play is so corrupt as to be almost hopeless. See crit. note, to which it need only be added that light has been sought in the present edition from the following considerations: (1) That in all similar passages of altercation the remark of the one party is taken up pointedly in the answer of the next, so that though the sense of any given passage must first be looked for in the previous words of the speaker himself, if there are any, or in his subsequent words, if there are such, yet the clue to correction often lies in the last remark, be it threat, entreaty or cry, of the other interlocutor, or else in his following answer. It is on this principle that the emendations have been made in *v. 816* (answering to *v. 820*), in *v. 833*, in *v. 836* (answering to *βᾶτε* &c.), in *vv. 837* and *839*. (2) That no writer repeats his figures of thought, turns of expression, and actual words, more than Aeschylus, and therefore he must be illustrated from himself. (3) That Aeschylus is fond of antistrophe of sense as well as metre, so that one passage may often be helped by both the thought and the manner of expression of the passage to which it is antistrophic. This principle (which is so evident in *vv. 856—862* as compared with *vv. 865—870*) has been applied to the emendation of *vv. 847—852* in the light of *vv. 839—842*. (4) In all cases

ὅδε μαρπητῆς ὁ νάϊος·

800

γάϊος δ' ὦν πρὸς τί, μάρφθ', ἰκάνεις;

* *

ἀντ. δ'.

* * *

* * * *

ιοῦ· ἰοῦ·

στρ. ε'.

laborant vitiis prope insanabilibus. Editores varie distribuunt, varie lacunas statuunt, diversissimos in modos verba corrupta emendant. Suam quisque viam indagat, quocirca vix operae pretium est in his adnotationibus commemorare quae quisque excogitaverit. Optima tantum, quae videntur, electa rettuli. Mirum est qualia verba editores Aeschylō tribuerint. Quantumcumque enim corruptus sit locus, illud tamen certum est, Aeschylum non omnis generis barbara vocabula huc corrasisse. Si qui versus incolumis manet, satis Graecus est, satis nota verba continet. Quamobrem igitur in reliquis monstra horrenda informia ingentia, quibus sensus ademptus, sunt inveniendae? Archetypum in hac parte perquam laesum, nonnumquam omnino evanidum, fuisse nemo est quin credat. Dedit librarius quantum legere potuit, quantum denique suspicabatur latere, sed non Oedipus erat. Ad unciales plerumque equidem rem revoco. 799 ὁ ὁ ὁ ἄ ἄ ἄ M. Remigantium clamorem esse suspicatur Butler. δοῶ ἀαᾶ Weil, Oberdick. ὦῶ. ἀά Dindorf.

800—801 ὅδε μάρπις νάϊος γάϊος τῶν πρόμαρπι κάμνοις M. Pro ΠΡΟ...ΜΑΡΠΤΙΚΑΜΝΟΙC scripsi ΠΡΟCΤΙΜΑΡΦΘΙΚΑΝΕΙC; μάρπις Turnebus. μάρπτis Stanley ex Hesychio. τῶν πρὸ σῦ, μάρπι, κάμνοις Hermann. τῶν πρόπαρ, μάρπτα, κάμνοις Oberdick. τῶνδε πρὸ Schwerdt. 802—804 ἰόφ * ὅμ * * ἀθι κάκκας νυ δνῖαν βοᾶν ἀμφαίνω M. Scripsi ΙΟΥΙΟΥΙΟΥ-Μ(ΑΛ)ΑΥΘΙCΑΛΚΑCΜ(ΕΜ)ΑΥΙΑ. ὀσιόφρονα λύσω καββασίας δλωλναῖ

of emendation a recourse to uncial writing tends to shew that most of the mistakes are due to faults of a mutilated archetype in uncials. The passage has therefore been tested in uncials throughout, and in the critical notes are offered specimens of the results. It is hoped that with the help of the translation the suggestions here given may at least vindicate their existence, if not commend themselves for acceptance, without much discussion in this part of the work. An examination of the notes of the Scholiast will shew that he read substantially the same corrupt text as that of M; and it is well once more to remark that the fact of the Scholiast having a certain reading before him is no proof that Aeschylus wrote it.

δοδ. ταῦτα μετὰ τινος πάθους ἀναβο-

T. S.

ῶσω, ἐξ ἀπόπτου τοῦς Αἰγυπτιάδας (rather τὸν κήρυκα) ἰδοῦσαι. Schol.

800. μαρπητῆς. The ms. reading μάρπις must be a mere slip for μάρπτis (μάρπι occurs immediately). Hesychius has μάρπτis· ὑβριστής, and μάρπτis is in keeping with e.g. λάτρis, τρόχis. Yet μάρπτis itself is here probably a mistake for μαρπητῆς (cf. πειρατής, κλεπτῆς &c.) by the confusion of pronunciation of η and ι.

μαρπητῆς ὁ νάϊος = "pirate", ληστής (for which μαρπητῆς is substituted because his mission is to arrest persons, not ἵσπ plunder property). The Scholiast says ὁ πρῶην μὲν ἐπὶ νηὸς, νῦν δὲ ἐπὶ γῆς γε-γυνώς.

802. ἰόφ. ὅμ. ἐπὶ ἀποπτυσμοῦ μίμημα, Schol.; an attempt to explain the inexplicable.

ιοῦ μάλ' αὖθις, ἀλκᾶς

μεμανῖα βόαμα φαίνω.

δοῶ· τάδε γε δὴ φροίμια, τᾶρξαντ'

(830) 805

ἐμῶν πόνων βιαιῶν.

* *

ἀντ. ε'.

* * * ἡέ· ἡέ.

ἐέ· βαῖνε φυγᾷ πρὸς ἀλκάν.

βλοσυρόφρονα χλιδὰν δύσφορον αἶσαν,

Πέλασγ' ἀναξ, προπράσσου.

(835) 810

KH. σοῦσθε, σοῦσθ' ἐπὶ βᾶριν

βόαμα φαίνω Hermann, quod equidem non intellego. ἰὼ ἐν ὀφθαλμοῖς κλίμακας ναῖας ἰδοῦσα νῦν βοὰν Wecklein. αὖθι κάκας νωθεῖαν βοὰν Boissonade. ὥοπ. 8π. Schuetz. 805 ὁρῶ τάδε φροίμια πράξαν πόνων βιαιῶν ἐμῶν M. δοῶ. ἀα Weil.

ΠΡΑΞΑΝ in ΤΑΡΞΑΝ mutavi. πρόξενα Turnebus. πόνων ἐμῶν βιαιῶν Schuetz. τάδε φροίμια, πρόξενε, νῦν πόνων Oberdick. 807 ἡέ. ἡέ M. addidi ἐέ. 808 βᾶθι Weil. φυγᾷ Schuetz. φυγάδος Oberdick. 809, 810 βλοσυρόφρονα χλιδᾷ δύσφορα ναὶ κὰν γᾶ γαί ἀναξ προτάσσου M. Dedi προπράσσου, quod secundum usum verborum exigendi duplicem accusativum regit. Pro δυσφοραΝΑΙΚΑΝ scripsi δυσφοροΝΑΙΚΑΝ. Possis autem δύσφρον' ἀνάγκαν. βλοσυρόφρων ἃ χλιδᾷ Butler. βλοσυρόφρονα χλιδᾷ δύσφορα ναὶ τὰγγαί', ἀναξ, προτάσσου Hermann obscurius, ne barbarius dicam. 811—838 Desunt personarum notae.

803. μάλ' αὖθις, common with repeated exclamations or invocations, e.g. Cho. 876 οἱμοι· πάνοιμοι· οἱμοι μάλ' αὖθις ἐν τρίτοις προσφθέγγμασιν Cho. 654 τίς ἐνδον, ὦ παῖ, παῖ, μάλ' αὖθις, ἐν δόμοις; Ag. 1345 &c.

ἀλκᾶς μεμανῖα, imitated from Il. V. 732, μεμανῖ' ἐριδος καὶ αὐτῆς, XIII. 197 μεμαῶτε ... θούριδος ἀλκῆς. And though in those places the sense is different, viz. "eager for battle", yet in combination with βόαμα φαίνω the other sense "craving for help" is possible, especially as the exact value of Homeric expressions is rarely appreciated in later imitations or borrowings. Cf. inf. 828.

805. φροίμια in the doubtful context may be either (1) "what I see is the prelude", the herald having either done some act or made some gesture of a violent nature (βιαιῶν), or (2) "this cry of mine (δοῶ) is the prelude to the sufferings I am to endure". Cf. Prom. V. 741 οὗς γὰρ νῦν ἀκήκοας λόγους | εἶναι δόκει σοι

μηδέπω 'ν προοιμίοις.

808. ἀλκάν, i.e. the βρέτη. As the Scholiast would say, ἐανταῖς παρακελεύονται to flee from the λευρὸν αἶσος to the πάγος. ἀλκάν = *fraesidium* S. c. T. 762 μεταξὺ δ' ἀλκὰ δι' ὀλίγου τείνει πύργος ἐν εἵρει. Sup. v. 325 ἀλκᾷ πίσυνος.

809 sq. προπράσσου, with the double accus. of verbs *exigendi*. Cf. sup. v. 89. In Cho. 834 φίλοις πρόπρασσ' ἰὼν χάριτας ὀργᾶς λυγρᾶς the verb is sound, but the rest is uncertain. The middle, because Pelasgus is himself aggrieved by the insult (= πρόπρασσε σεαυτῷ).

δύσφ. προπρ. αἶσαν, lit. "exact a share hard to be borne", as if he were to levy contributions, and to make *their* contribution a heavy one. The contribution is really a penalty.

811. σοῦσθε. This (with σοῦσθω (Soph. Aj. 1414), and σοῦνται (Pers. 25)) is put under σέω in the lexicons. The form σοῦ σοῦ (Ar. Vesp. 209) is on the other hand clearly an interjection "shoo".

ὅπως ποδῶν ἔχει· εἰ δ' οὖν,
 τιλμοὶ στιγμοὶ
 πολυαίμων φόνιος
 ἀποκοπὰ κρατός.
 σοῦσθε, σοῦθ' ὀλούμεναι ἔμπαλιν.

(840)

815

XO. εἴθ' ἀνὰ πολύρyton

στρ. α'.

812 sq. ὅπως ποδῶν. οὐκοῦν οὐκοῦν τιλμοὶ τιλμοὶ καὶ στιγμοί. Scholiasta οὐκοῦν explicat ἰδίως τοῦτο, ἀντὶ τοῦ εἰ δὲ μή. Requiritur ille quidem sensus sed in οὐκοῦν non inest. εἰ δ' οὖν etiam Hartung. Neque satis est ὅπως ποδῶν. ὅπως τάχος Heimsoeth. ὀκνεῖν ὀκνεῖν τιλμὸν τιλμὸν Wecklein. Legi potest τιλμοὶ πλοκάμων, στιγμοὶ φόνιοι, πολυαίμων ἀπ. κρ. 814 πολυαίμοι φόνιός τ' Weil. 816 ὀλούμεναι ὀλόμεν' ἐπαμίδα M. ὀλοαί μέγ' ἐπ' ἄμαλα (ex Hesychio) Hermann. ἐπ' ἄμαδα Schuetz. ἐφ' ἀλιάδα Dobree. ΕΠΑΜΙΔΑ ex ΕΜΠΑΛΙΝ factum esse veri simile est. ὀλούμεναι Bothe. οὐλόμενοι Paley. 817 εἰθάνα M, et πολύρyton.

We must suppose a σέω (=σεῖω=σεύω), with weak form σν in σύμενος (Ag. 746), συθείς (Pers. 135), and strong form σόω (=σοῖω).

βάριν, an Egyptian boat. Cf. Eur. I. A. 297 βάρβαροι βάριδες. In Pers. 554 the ships of Xerxes, with no particular reference to the Egyptian contingent, are called βάριδες. Herodotus (II. 96) describes a certain flat boat and says that the Egyptians call it βάριν i.e. *bari*. Aeschylus does not mean in particular the boat described by Herodotus, but uses the term for an oriental ship generally, meaning πλοῖον or ναῦν, but with a foreign suggestion.

812. εἰ δ' οὖν=εἰ δὲ μή. Cf. Soph. Ant. 722. So εἰ δὲ Plat. Euthyd. 285 c εἰ μὲν βούλεται, ἐψέτω· εἰ δ', ὅ τι βούλεται, τοῦτο ποιεῖτω. Such uses are really aposiopeses.

813. τιλμοί, sc. πλοκάμων ὑμετέρων ἔσσονται. The genitive is unnecessary, since the application of τῆλιν is restricted. The verb is omitted, the threat being more vigorous because more interjectional.

στιγμοί, i.e. they are to be treated as runaway slaves. Cf. στιγματίας. δραπέτης ἐστιγμένος (Ar. Av. 760), ἐστιγμένος αὐτομόλος (Aeschin. 38. 26).

814. πολυαίμων κ.τ.λ. The threats increase in vehemence. Women cannot as a rule bear to think of blood; hence φόνιος to duplicate the effect.

816. ὀλούμεναι, an imprecation rather than a threat. "Go, with a plague upon you": for the colloquial φθείρεσθε.

The MS. reading is ἐπαμίδα, out of which nothing can be made. Hermann's ἐπ' ἄμαλα is taken from Hesychius: ἄμαλα· τὴν ναῦν ἀπὸ τοῦ ἀμᾶν τὴν ἄλα· Ἀλοχόλος Πρωτεῖ σατυρικῶ, while the Etym. Mag. has ἀμάδα· τὴν ναῦν Ἀλοχόλος. This ἄμαλα and ἀμάδα seem to point to some rare word for a ship, though the former itself (ἀμαλις) is out of the question. ἀμάς or ἀμάς may however have been extant, or there might have been an ἡμάς, ἡμάς or ἡμίς, of which the Doric form alone survives in these glossaries. Yet it is difficult to conceive of an etymological value for such forms.

817. πολύρyton: the epithet expresses the dangerous magnitude of the seawaves: "on the sea's great flood". ἀνὰ cum accus. expresses the helpless dashing to and fro, the destruction in διώλου being pictured as protracted; i.e. ἀνὰ.. πόρον (φερόμενος) διώλου.

ἀλμήεντα πόρον

δεσποσίῳ ξὺν ὕβρει

(845)

γομφοδέτῳ τε δόρει διώλουν,

820

εὐδαίμονες ὥς ἔμπαλιν αἰδ' ἥ-

818 ἀλμώεντα Hermann. ἀλμυρόεντα Hartung. Fortasse nil opus est pede reso-

luto. 819 δεσποσύνῳ Stephanus. θεσπεσίῳ Turnebus. 820 γομφέτω^{ος}

τε δορὶ M.

821 Locus admodum corruptus. αἵμονες ὥς ἐπαμίδα ησδουπιατά-
πιτα M. ἡμαγμένον σε καθίζω habet scholiasta; unde Turnebus αἶμον' ἴζω σ' ἐπ'
ἀμίδα. Plerique praeconi dant; e.g. αἱματόεσσαν καθίζω δέ σ' ἐπ' ἀμίδα Haupt,
αἶμον' ἔσω σέ γ' ἐπ' ἀμαλα Paley, αἶμονά σ' ἐπ' ἀμάδα θήσω τρόπον δραπέτα
Conington. Equidem litteras ΕΥ post διωλοῦ excidisse arbitror, et ex (ΕΥ)-
(Δ)ΑΙΜΟΝΕCΩCΕΜΠΑΛΙΝΑΙΔΗ(ΜΕΘΑ)CΥΛΟΙΤΕΤΑΠΑΝΤΑ fac-
tum esse ΑΙΜΟΝΕCΩCΕΠΑΜΙΔΑΗ.....CΥΔΟΥΠΙΑΤΑΠΙΤΑ. Fuerat
ergo "utinam pessum datus esses, ut nos felices et securae rursus in omne

818. ἀλμήεντα, with πόρον, forms a compound="the sea". πόρον requires this definition. Cf. ὕγρὰ κέλευθα (Hom. Od. III. 71), ἰχθυόεντα κέλευθα (Od. III. 177). Exactly equivalent to the whole expression is Pind. P. v. 119 ἄλδς (=ἀλμῆεσσα) βαθεῖα (=πολύρυτος) κέλευθος (=πόρος).

819. δεσποσίῳ ξὺν ὕβρει. Perhaps this might be taken to mean "along with your insulting masters", i.e. = ξὺν δεσποτῶν ὕβρει=ξὺν δεσπότηις ὕβρισταῖς. Cf. Cho. 770 μὴ νῦν συ ταῦτ' ἀγγελλε δεσπότης σὺ γέγινε (=στυγερώς δεσπότης). The use of the adjective in such a sense is, however, unlikely. In Latin we have "erilis praevertit metus" (Plaut. Amph. v. 1. 17), "my master's fear", Cho. 942 δεσποσύνων δόμων="our master's house", Pers. 586 οὐδ' ἔτι δασμοφοροῦσιν δεσπονοῖσιν ἀνάγκαις; but *erilis metus* could not be used for "my timid master", and in the Greek passages quoted there is no analogy, as the substitution of τυραννικῶν and τυραννικαῖς respectively will shew. It is very unlikely that a tyrant could himself be called a δεσπότης ἀνάγκη. Rather render "with your lordly insolence and your bark", a combination of abstract with concrete not awkward under the circumstances. The herald had treated them as a δεσπότης treats his

slaves. δεσποσίῳ is prompted by the threat of στιγμαί, and γομφοδέτῳ δόρει by βάρην.

δεσπόσιος is chosen rather than δεσπόσυνος, for the reason that the latter means "belonging to a master", and the former "like that of a master". "Your arrogant assumption of the master". Cf. χειμέριος) (χειμερινός.

820. γομφοδέτῳ. Cf. γομποπαγής Ar. Ran. 824. All ships were so fastened: cf. sup. 419 and the passage of Apollonius there quoted, Od. v. 248 &c. There need therefore be nothing particularly distinctive of the true Egyptian βάρης in the epithet, though as a matter of fact the γόμφοι were of much importance in this boat. Cf. Hdt. II. 96 ἐκ ταύτης ὦν τῆς ἀκάνθης κοψάμενοι ξύλα ὅσον τε διπλήχεα πλινθηδὸν συντιθεῖσι ναυπηγεύμενοι τρόπον τοῖονδε. περὶ γόμφους πυκνοὺς καὶ μακροὺς περιέλρουνσι τὰ ξύλα κ.τ.λ. But, if Aeschylus had known this, he would also have known that the βάρης was only a river-raft and could not make a sea-voyage. The force of the epithet is "for all its strength of build". The proud security of the sons of Aegyptus is in point.

821 sq. There is no reason to doubt that ὥς is genuine, and, if so, it should (after the unattainable wish εἶθε διώλουν)

μεθ' ἄσυλοί τε τὰ πάντα.

κελεύω βίαν μεθεῖναι σε

τὰν ἀρφρονά τ' ἰοτᾶτ' ἰοῦ ἰοῦ.

(850)

* * *

κατάλειψ' Ἴδρυμα κί' ἐς δόρυ,

825

Ἀργείαν πόλιν εὐσεβῶν.

μήποτε πάλιν ἴδοιμ'

ἀντ. α'.

ἄλφεσίβοιον ὕδωρ,

(855)

ἔνθεν ἀεξόμενον

ζώφυντον αἷμα βροτοῖσι θάλλει.

830

tempus sedissemus". 823 βία μεθέσθαι Ἰχαρ φρενί τ' ἄταν M. ΙΧΑΡΦΡΕ-
NITATAN in ΠΑΡΦΡΟΝΑΤΙΟΤΑΤ facile redigitur. Possis etiam πάφρρονά
τ' ἀπάταν. λίχαρ vel γλίχαρ Lobeck. ἰσχυρὰς φρενὸς ἄταν Butler. εἴθαρ
φρενὸς ἄταν Butleri amicus. βίας μεθεῖσθαι, Ἰχαρ φρεσσί τ' ἄταν ἔαν Weil.
824—826 ἰὼ ἰὼν λείψ' Ἴδρανα, κί' ἐς δόρυ ἀτίετανα πόλιν εὐσεβῶν M. ἰὼ. ἰοῦ Turnebus.
ἰοῦ. ἰοῦ Hermann. Nescimus utrum choro an praeconi haec danda sint. Si illi, aut
'Ἀργείαν πόλιν εὐσεβῶν aut ἄπιό', ἐμὴν πόλιν εὐσεβῶν fortasse restituendum. Si huic,
vel quod scripsi, vel 'Ἀργείαν πόλιν οὐ σέβω. Superest ut alter versus choro, alter
praeconi detur; sed diu meditatus id praetuli quod in textu est. 827 εἶδοι M,
corr. Butler. Amisum est M propter sequentia ΑΛ. ἴδοι μ' E. Ahrens. ἴδων
Peiper. 829 δεξόμενον M, corr. Scaliger. 830 βοτοῖσι Conington. ἀεζομένη
ζώφυντος αἷα Tournier. νᾶμα Pearson, Schuetz. οἶδμα Bamberger. Posses, si opus

be followed by a clause containing the indicative of an unattainable purpose. Cf. Prom. V. 152—156 εἰ γὰρ μ' ὑπὸ γῆν...ἦκεν...ὥς μήτε θεὸς μήτε τις ἄλλος τοῖσδ' ἐπεγῇθει, Cho. 188 εἴθ' εἴχε φωνήν...δπως...μή' κινυσσόμην.

εὐδαίμονες. Such a destruction of the enemy would be a mark of fortune's (τοῦ δαίμονος) favour.

αἶδ' = ἡμεῖς in contrast with "you".

ῥέμεθα, sc. in our maiden bowers (πωλικοῖς ἐδωλοῖς). ἦμεν would be less good: cf. Ar. Eccl. 151 ἐβουλόμην μὲν ἕτερον ἂν τῶν ἡθάρων | λέγειν τὰ βέλτισθ', Ἴν' ἐκαθήμην ἥσυχος. (Indeed ἦσυχος may be the word really underlying ἡσυχος.)

824. ἰοτᾶτ'. Aeschylus uses this word in the dative, Prom. V. 559 ἰοτατὶ γάμων. The dative is common in Homer, and is explained by Hesychius as βουλήσει, ὀργῇ. The accusative is extant in Il. xv. 41 μὴ δὲ ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων | πημαίνει Τρώας.

825. κί' ἐς δόρυ, i.e. σοῦσθ' ἐπὶ βάρην under another form, and therefore suitable to the herald. Moreover as v. 827 plainly begins the antistrophe to v. 817, the speech of the Chorus should begin at μήποτε. From the words of the Chorus in v. 827 it seems that the ἀνὰ πόλιν of M contains ἄμπαλιν.

828. ἀλφεσίβοιον. Alexander Aetolus (circ. 280 B.C.) has also this un-Homeric sense (ap. Parthen. Erot. 14) οὐδὲ Μελισσῶ | Πειρήνης τοιόνδ' ἀλφεσίβοιον ὕδωρ | θηλήσει μέγαν νιόν. The sense "cattle-fattening" passes into that of fertilising power in general.

829. ἔνθεν ἀεζόμενον κ.τ.λ. The text is sound. The Nile is called in Pers. 33 ὁ πολυθρέμμων, and rivers generally are κουροτρόφοι. Plut. Is. 5 ascribes to the Nile the quality of producing πολυσαρκεία, a quality which enriches the blood and promotes fecundity.

ζώφυντον αἷμα is the generative blood

**Αργεῖος ἐγὼ γάρ, βαθυχαῖος,
 βασιλεῖ' ἐκ βασιλείας.*

KH. *πέρανον· σὺ δ' ἔμπαλιν ναῖ
 βάσει τάχ' ἀθέλεος θέλεος.*

(860)

XO. *βᾶτε, βᾶτε πολλὰ σπουδᾶ.*

835

esset, ζώφυτον εἶδαρ ὁποῖσι θάλλει. Sed vide infra. 831 sq. ἄγεις ἐγὼ βαθυχαῖος
 βαθρελας βαθρελας M. Schema videtur esset -- | ~ ~ ~ ~ | ~ ~ ~ ~ | ~ ~ ~ ~ | ~ ~ ~ ~ .
 ΒΑCΙΛΕΙΕΚΒΑCΙΛΕΙΑC dedi. **Αργεῖος* etiam Bothe. γείος ἔχω βαθυχαῖος
 βαθρελας Hermann. ἔργαιος ἔχω Weil. ἄγιος ἐγὼ Turnebus. λατρελας βαθυχαῖος
 ἄμοιρος ἐγὼ βαρελας Oberdick. 833 sq. γέρον· σὺ δὲ ναῖ ναῖ βάση τάχα θέλεος
 ἀθέλεος M. Vulgo retinent γέρον, quod choro dant: cetera tribuunt praeconi. Scripsi
 ΠΕΡΑΝΟΝ, de quo vide infra. 835—837 Locus corruptissimus. βῖα βῖα τε

(almost=*σπέρμα*). The substitution of *βοτοῖσι* for *βροτοῖσι* does away with the point of the passage. Why should the Danaids, in avoiding Egypt, describe the richness of its water, unless in some way that richness affects them injuriously? Their prayer is that they may never return to become prolific mothers of children to the lusty sons of Aegyptus. The Nile is credited with this generative quality elsewhere *e.g.* Ael. de anim. III. 33 λέγεται ὁ Νεῖλος αἰτίος εἶναι εὐτεκνύτατον παρέχων ὕδωρ. Strabo XV. 1 (p. 695) καὶ Νεῖλον δὲ εἶναι γόνιμον μάλλον ἐτέρων καὶ μεγαλοφυῇ γεννᾶν· τὰς τε γυναικας ἔσθ' ὅτε καὶ τετραδύμα τίκτειν τὰς Αἰγυπτίας. ζώφυτον might be predicative, but is probably defining.

831 = "Egypt has no claims on *me*, to demand me back as its slave. I am an Argive, and of royal birth moreover". Hence the emphatic ἐγώ.

βαθυχαῖος. ἡ μεγάλως εὐγενής. χαοὶ γὰρ οἱ εὐγενεῖς Schol. βαθυ-, *i.e.* far back in my descent, deep as you can sound it; or simply = "very" (cf. *βαθύδοξος* &c.).

χαῖος or *χαός* (here *χαῖος*) properly means genuine (cf. Ἑτεο-βουτάδης). See Ar. Lys. 90

ΔΤ. τίς δ' ἀτέρα παῖς;

ΛΑ. χαῖα ναὶ τὼ σιώ,

Κορινθία δ' αἶ,

where the scholion gives ἀγαθή. So Hesychius. Ἀχαιοί may be etymologically

connected. The word was especially Doric: χαὼν λέγεται τὸ ἀγαθὸν παρὰ Λακεδαιμονίους Schol. on Theoc. VII. 4 (ἐλτί περ ἐσθλὸν χαὼν τῶν ἐπάνωθεν).

832. *βασιλείας*, viz. of Io, daughter of king Inachus.

833. *πέρανον*. One may venture to think this a very probable correction of γέρον. There is no "old man" present, for the over-active κῆρυξ cannot be such. The Danaids insist upon their rights, and the herald insultingly replies 'finish it! Say out your say! But back you shall go'. *περαίνειν* is the most suitable verb in this sense. Of speech, its uses are (1) "finish". Cf. Pers. 699 εἰπέ καὶ πέραινε πάντα, Ar. Plut. 648 πέραινε τοῖνον ὅ τι λέγεις ἀνύσας ποτέ, Ran. 1170 ἴθι· πέραινε σὺ, Αἰσχύλ', ἀνύσας, Menand. Ἀρρ. 1. 5 πέραινε· σωθείης δέ, Sept. c. Th. 1051 Ἐπίς περαίνει μῦθον ὑστάτη θεῶν. (2) "conclude in argument". Cf. Ar. Eq. 1378 περαντικός, "logical".

σὺ δ', *i.e.* "you, for all your descent and arguments".

834. ἀθέλεος θέλεος (= nolens volens), without connecting particle, like ἄνω κάτω. In Latin such asyndeta are very frequent with contrasted pairs, *e.g.* dicenda tacenda, fanda nefanda: see Cic. Tusc. Dis. V. 114. They are less common in Greek. Plato Prot. 319 D is no true instance.

835. βᾶτε, a cry to the Argives: "come!

ΚΗ. κατάβα σύ, μή τι κακὸν πάθῃς
ἐλκομένα παλάμαις ἐμαῖς.

(865)

ΧΘ. αἰαῖ· αἰαῖ·
εἰ γὰρ αὐταῖς παλάμαις ἔλκοιο
διὰ κυμόρρυτον ἄλσος
κατὰ Σαρπηδόνιον χῶ-

στρ. β'.

840

πολλὰ φροῦδα βατεαμβαθυμτροκακὰ παθῶν δόμεναι παλάμαις M. Si β et κ omnino eadem in minusculis esse memineris, sique rem ad unciales revocabis, satis arridebit, opinor, coniectura mea. E

ΒΑΤΕΒΑΤΕΠΟΛΛΑΙΣΠΟΥΔΑΙΚΑΤΑΒΑΣΥΜΗΤΙ

est factum ΒΙΑΙΒΙΑΙΤΕΠΟΛΛΑΙΦΡΟΥΔΑΒΑΤΕΑΙΒΑΘΥΜΙΤΡ Ceteras coniecturas vix erit qui accipiat. Dant plerique praeconi. βατέα βαθμίδων πρόκακα Enger. βᾶτ' ἐπὶ βᾶριν πρὶν κακοπαθεῖν Heath. βᾶτε, πρόκακα μὴ παθεῖν δλομένα παλάμαις ἐμαῖς Paley. 839 καὶ γὰρ δυσπαλάμωζ δλοιο M. Habet scholiasta τοῦτο ἰδίᾳ, εὐκτικῶς· δλοιο οὖν σὺν ταῖς σαῖς μηχαναῖς, unde censet Paley eum τοίγαρ αὐταῖς παλάμαις legisse. εἰ γὰρ Heathii est. αἰ γὰρ Weil. ΑΥ(ΤΑΙ)C in ΔΥC abierat. σὺν παλάμαις Heimsoeth. δυσπαλάμωζ σύ γ' ὦλου Weil. "δλοιο supplevisse videtur sec. man., scribendum σαλεύου" Wecklein. Immo ἔλκοιο. 840 δι' ἄλλρυτον M. ἄλλρυτον Robortellus. Hic incipere videtur schema ~ ~ ~ ~ sexies. ΔΙΑ...ΜΟΡΡΥΤΟΝ relictum erat ex ΔΙΑΚΥΜΟΡΡΥΤΟΝ. Vide infra.

help!" The herald takes up the word and turns it to κατάβα with the emphatic σό. "Come, do you say? Come down, yourself".

837. παλάμαις. Explained as μηχαναῖς, a sense used by Aeschylus in Prom. V. 166. But the herald would scarcely talk of his devices or circumventions, but rather of his compulsion by force. He has no "plan", but will drag them away. παλάμη is the hand, and particularly the hand of violence: cf. Il. III. 128 οὗς ἔθεν εἶνεκ' ἑπασχον ὑπ' Ἄρης παλαμάων, Soph. Phil. 1206 ὡς τίνα δὴ ῥέξης παλάμαν; ("deed of violence").

839. See crit. note. ἔλκοιο takes up ἐλκομένα, and the αὐταῖς παλ. reminds us of vv. 819 sq. The construction αὐταῖς "cum ipsis" is found in Aeschylus S. c. T. 551, Prom. V. 221, 1047.

840. ἄλσος requires the epithet to define it as the sea, "an ἄλσος other than this over which you would drag me".

See note on v. 488, and cf. πόρτιον ἄλσος Pers. III.

841. κατὰ Σαρπηδόνιον χῶμα, a promontory of Cilicia in the Aulon Cilicius, on that coast known as Τραχεῖα, and facing the Eastern end of Cyprus. In sailing from Argos to Egypt the coast would be followed as far as possible. Sarpedon was king of the Lycians (Il. II. 876), the son of Zeus, slain by Patroclus (Il. XVI. 419 sqq.). In Il. XVI. 675 Sleep and Death carry his body to Lycia. But if the τύμβος (Homer) of Sarpedon is the same as the χῶμα here, the early kingdom of Lycia must have been much more extensive than in historical times. The promontory was also known simply as Σαρπηδών, though generally as Σαρπηδωνία ἄκρα. Strabo XIV. p. 670. Soph. Frag. (quoted by Herodian περὶ μ. λ.) Σαρπηδὼν ἄκρα. This coast had an ill name.

μα πολὺψαμμον ἀλαθεὶς

(870)

Συρίαισιν αὖραις.

KH. ἴυξε καὶ λάκαζε καὶ κάλει θεοῦς·

Αἰγυπτίαν γὰρ βάρην οὐχ ὑπερθορεῖ·

845

ἴυξε καὶ πικρότερον οἰζύος νόμον.

(875)

XO. οἰοῖ· οἰοῖ·

ἀντ. β'.

κῦμά σ' ἄκρας Κυπρίας ὑλάσσας

842 πολὺψαμμον M, corr. Emperius.

ἀλαθεὶς M.

843 εὐρέλαις εἰν αἶραις M.

Rationem geographicam et litterarum secutus CΥΡΙΑΙCIN conieceram, cum in manus venit Weckleinii opus, ex quo hanc coniecturam praeripuisse invenio Badhamium. Idem voluit Paley (εὐρεταῖσιν). αἰρίαισιν Hermann. εὐρυχόροις Marckscheffel. οὐρίαισιν Emperius. ἀγρίαῖς ἐν Bamberger.

844 λάκιζε Bothe. λάσ-

καζε Boissonade.

845 ὑπεκθορεῖ Hartung. ὑπερθορεῖς Haupt.

846 ἴυξε καὶ

βόα πικρότερ' ἀχέων οἰζύος ὄνομ' ἔχων M. Idem accipio quod Emperius. Ratio corruptionis mihi haec videtur: βόα glossema est ad ἴυξε, ἀχέων ad οἰζύος; omissi sunt accentus qui -ον in fine verborum significant. Fuit ergo

βόα ἀχέων
ἴυξε καὶ πικρότερ' οἰζύος ὄνομ'

Aliter Hermann χέουσα κ. π. οἰ. ν., Enger καίπερ χέουσα πικρότερ' οἰζύος νόμον.

847 οἱ quinques M.

848—852 Iterum locus corruptissimus. Neque liquet sententia, neque in ipsis verbis veri vestigia satis elucet. Inter densissimas loci tenebras

842. πολὺψαμμον, on the geographical touch cf. v. 3, 32, 527—534.

843. Συρίαισιν αὖραις, i.e. the E.S.E. winds, directly adverse to their return. ἀλαθεὶς is treated as a passive (=πλανηθεῖς): hence the instrumental dative, which, however, is also to be joined to ἔλκοιο. Cf. Ag. 691 ἔπλευσε Ζεφύρου γίγαντος αὐρα.

844. ἴυξε καὶ λ., with reference to the αἰαῖς of v. 838, which is only the textual representative of many such cries.

κάλει θεοῦς, implied in the ill wish, which is equal to a prayer.

845. οὐχ ὑπερθορεῖ. Paley supposes a reference to an encircling net, and quotes Ag. 359 ὑπερτελέσαι μέγα δουλείας γάγγαμον. This seems scarcely sufficient, ἔρκος or some similar word being required, e.g. Il. ix. 476 ὑπέρθορον ἔρκιον αὐλῆς, Hdt. ii. 134.

But in vv. 820 and 839 the Danaids have invoked disaster on the Egyptian ship, and it is not for nothing that the herald here has the emphatic Αἰγυπ-

τίαν βάρην instead of βάρην alone, or τὴν ναῦν or τὸ πλοῖον. ὑπερθρώσκω, we may believe, was proverbially used of contempt for the littleness or insignificance of a thing. The story of Remus will suggest itself: Livy i. 7 vulgatiore fama est, ludibrio fratris Remum novos transiluisse muros &c. As if one were to say "it is nothing: I could jump over it". The herald means "an Egyptian ship can look after itself, your gods will find it none so easy to destroy".

848 sqq. The restoration of this passage has been attempted according to a principle previously stated; viz. that there is antistrophe of thought and expression as well as of metre between this and vv. 839 sqq. In the strophe the Chorus pray that the ship may be buffeted up and down off the Sarpedon promontory, and they give a descriptive epithet to the cape. So here they pray that it may be wrecked off the opposite promontory of Cyprus (round which it must turn), and they add a descriptive epithet

περικάμπτοντα βυθίζοι·

ὁ δὲ πέμψας σ' ὁ μέγας Νεῖ-

850

fieri potest (quod tamen non puto) ut ignem fatuum persecutus sim, certe persecuti sunt nonnulli. Habet M

οι
 λυμασις ὑπρογασυλασκει
 περικαμπτὰ βρυάζεις,
 ὅς ἐρωτᾷς ὁ μέγας
 Νεῖλος ὑβρίζοντά σε ἀποτρέ-
 ψει ἐναιστον ὕβριν.

In *vv.* 848 sq. ΛΥΜΑC.....ΚΥΠΡΟΓΑΣΥΛΑCΚΕΙ redegi in

ΚΥΜΑC|ΑΚΡΑC|ΚΥΠΤΙΑCΥΛΑCΑC, in quo satis apparet cur exciderit ΑΚΡΑC. Deinde quid indicat accentus iste περικαμπτὰ, nisi syllabam *on* intellegendam esse? Verum ergo est περικάμπτοντα. Pro βρυάζεις scripsi βυθίζοι. Vide adnot. infra scriptam. In *vv.* 850 sqq. ὁ δὲ πέμψας σ' scripsi et ὑβρίζοντ' ἀπογράφειεν αἷστον, quod subter satis explicavi. 848 sq. λύμας *eis* Dindorf. λύμας· ἄγρια γὰρ σὺ λάσκει Paley. λύμας κυπρογενεῖς ὑλάσκεις Badham. λυμανθεῖς σὺ πρὸ γᾶς ὑλάσκεις περίκομπα βρυάζων Hermann. λύμας εἶθ' ὑπὸ γᾶς ὑλάσκεις M. Schmidt. 850 ὅς ἐπωπᾶ σ' Bamberger. ὁ δ' ἔρωσ γᾶς Scaliger. ὁ δὲ βώτας Hermann. ἐπαρω-

in antistrophe to πολύψαμμον, viz. ὑλάσ-
 σας. That they should pray both the
 former and the latter is quite in the
 manner of Aeschylus. Cf. sup. *vv.* 758
 —761.

Cape Dinaretum (Sant' Andrea) was
 well known. Before it lay four small
 islands called Κλειῖδες, and the cape itself
 sometimes bears that name: hence ἄκρας
 is strictly appropriate for ἄκραν. (Pto-
 lemy v. 14. 3 calls the headland βοῦς
 οὐρά from the shape.) Hdt. v. 108 τῇσι
 νηυσὶ οἱ Φοίνικες περιέπλεον τὴν ἄκρην
 αἱ καλεῦνται Κληῖδες τῆς Κύπρου.
 Strabo xiv. p. 682.

ὑλάσσας. Cf. Il. xvii. 747 πρῶν
 ὑλῆεις, Soph. Aj. 1218 γενόμην ἱν'
 ὑλᾶεν ἔπεστι πόντου πρόβλημ' ἀλίκλυ-
 στον, Od. ix. 191 ῥίψι ὑλήεντι.

The contraction for ὑλαέσσας is rarer
 than that in the masculine (ἀν' ὑλᾶντα
 νάπη Eur. Hel. 1303). Yet Od. vii. 110
 τεχνῆσαι = τεχνήσσαι.

849. περικάμπτοντα. κάμπτειν (or
 κάμπτειν περί) is the regular word of
 doubling a cape. Ar. Ach. 96 ἡ περί
 ἄκραν κάμπτων νεώσοικον σκοπεῖς; Hdt.
 iv. 42 κάμπτειν Ἡρακλέας στήλας. Cf.

iv. 43 &c. περικάμπτειν τὸν Ἄθων Ael.
 V. H. i. 15.

850 sqq. The sense of the wish is
 "may the Nile never see thee more".
 The emendation in the text involves com-
 paratively little change, keeping αἷστον
 and the verbal inflection. The fact that
 it involves a new conception of the pas-
 sage is no proof of boldness. The Nile
 is the lord or owner of the Egyptians
 (hence ὁ μέγας) who sends them out; and,
 when he calls over the muster-roll of
 those who are his, he is to register
 "missing" at the name of the sons of
 Aegyptus. But instead of merely ἀπο-
 γράψαιεν σε αἷστον the poet puts more
 vigorously σε ὕβριν αἷστον taking up
 ὑβρίζοντα. "He sent you out as a ὕβρις-
 τής and may he register you as a ὕβρις
 missing—one insolence the less". The
 clue to the solution is to be found in
 Cho. 699 νῦν δ' ἥπερ ἐν δόμοισι βακχεῖας
 καλῆς | λατρός ἐλπίς ἦν παροῦσαν ἐγγράφει:
 i.e. "the curse records as 'present' the
 only hope that was left" (the curse being
 regarded as taking an inventory or muster
 of all the friends of the house, and calling
 over that muster until she finds she has

λος ὑβρίζοντ' ἀπογράφει-
εν αἴστον ὕβριν.

(880)

KH. βαίνειν κελεύω βᾶριν εἰς ἀντίστροφον
ὅσον τάχιστα· μηδέ τις σχολάζετω.
ὀλκή γὰρ οὔτοι πλόκαμον οὐδὰμ' ἄζεται.

855

XO. οἰοῖ· πάτερ, βρότειος ἄρ <κυωρ> ὃς

στρ. γ'.

γὰρ δ' Enger. ὁ δὲ θρέψας Paley. 851 sq. ἐπιτρέψειεν Pearson. ἀποτρέψει' ἀθέ-
μιστον ὕβριν Heimsoeth. αἴστον Hermann. ἀπαιστον Schoene. 853 ἀμφί-
στροφον propter scholium Porson. ἀνάστροφον H. Voss. 854 ὄρον M, corr.
Robertellus. Deinde τι M. τις Turnebus. μηδ' ἔτι σχολάζετε Hartung. 855 οὐ
δαμάζεται M, corr. Pauw. Ceterum οὔτοι γὰρ ὀλκή Weil. γὰρ οὐ τον Burges. οὔτι
Schwerdt. 856 sq. βροτιοσα ροσεται μαλδα ἄγει M. Ex ultimis quisquiliis

gathered them all in). That Aeschylus did use metaphors from the muster-roll is plain from that passage, and the Scholiast's τάξει ἀφανισθεῖσαν would exactly fit *this*.

ἀπογράφειν is the proper verb of entering on a register or muster-roll. So Polybius II. 23. 9 has ἀπογραφῆ=“roll” of soldiers. ἀπογράφειν τινα ἀπόντα (“absent”), παρόντα (“present”), τετρωμένον (“wounded”), τεθνηκότα (“killed”), would be natural terms, while for “missing”—the exact word required here—it would, poetically at least, be hard to find a better term than αἴστον.

For πέμψας cf. Pers. 34 ἄλλους δ' ὁ μέγας καὶ πολυθρέμμων | Νεῖλος ἐπεμψεν. *Ibid.* 54 Βαβυλῶν ὄχλον πέμπει.

853. ἀντίστροφον, τὴν ἐξ ἀμφοτέρων τῶν μερῶν ἐλισσομένην, ὃ ἐστὶ ἀμφιέλισσαν Schol. Mr Leaf's explanation of ἀμφιέλισσαν as “capable of turning either way” is certainly right, but if ἀντίστροφον means the same, we have a useless epithet, more Homeric than Aeschylean. ἀντιστρέφειν=“turn round”, “wheel” (Xen. Ages. I. 16), and ἀντίστροφον in the sense “turned about” has its point. “Our ship's head is turned about: go on board for Egypt” (ἀντεστραμμένη ἐστὶν ἡ βᾶρις· ἐμβαλινε). It is not improbable that some such word as ἀντίστροφος was customary in the Athenian docks in in-

timating the immediate departure of a ship.

855. ὀλκή. Cf. the conjecture ἔλκομένα v. 837. After this line the herald should be supposed to approach, gradually enclosing them with his men and threatening to carry out his object.

856. The corruption of this passage is very old, and Eustathius' note worthless. There is manifestly a simile from a spider's web, just as there is in vv. 865 sqq. from a viper's bite or coil. The δέπους of v. 865 qualifying ὄφης (so as to make it applicable to a man) obviously corresponds to βρότειος of this verse. βρότειος ἄτα is an entirely certain counterpart of δέπους ὄφης. In ἀπος an adjective is apparently hidden, and ἀρ(κυωρ)ὸς is an adjective suited to the context. Aelian V. H. I. 2 uses ἀρκυωρεῖν of the spider, and as applied to ἄτα we have the metaphor of nets in Pers. 97 παράγειν βροτὸν εἰς ἄρκνας ἄτα. Metaphors from nets (ἄρκυς, δίκτυον, γάγγαμον, ἀμφέβληστρον) are especial favourites of Aeschylus. The gradual approach of the herald (and his attendants) is spoken of as the weaving of a web, whereas in v. 865 sqq. the seizure is actually taking place, the Danaids being caught by the feet. In the uncials the recurrence of the form Λ in Α, Μ, Λ, Ν in combination is a most fruitful source of corruption. Dr Ruth-

ἄτα νᾶμα νεῖ

(886)

ἄραχνος ὥς βᾶδην.

ὄναρ ὄναρ μέλαν, ὅτοτοτοτοῖ,

μᾶ Γᾶ, μᾶ Γᾶ, βοᾶ

(890) 860

φοβερὸν ἀπότερεπε.

ὦ μᾶ Γᾶ, ὦ πᾶ Ζεῦ.

KH. οὔτοι φοβοῦμαι δαίμονας τοὺς ἐνθάδε.

ΜΑΛΔΑΑΓΕΙ erui NAMANΕΙ. Fuerat etiam ἀρκυωρὸς, sed propter duplicatum ρ perierunt litterae κυωρ. Habet scholiasta miram explicationem ἡ τῶν βρετέων ἐπικουρία βλέπτει με (h. e. propter nimiam fiduciam). Ex Eustathio 1422. 19 evocant ἀπὸ δὲ τοῦ ἀρῶ καὶ ἄρος τὸ ὄφελος παρ' Αἰσχύλῳ ἐν Ἰκέτισι "βρότεος ἄρος ἄτα" ἥτοι τὸ εὖ τῶν βροτῶν καὶ τὸ ὄφελος αὐτῇ ἐστίν: quod quidem perabsurdum est. βρέτεος ἄρος ἄτα Abresch (ματᾶ melius Enger, Bamberger, Oberdick). De toto loco infra disceptavi. βρέτεος ἀποσπάσας ἀμαλᾶδ' ἄγει Hartung. ἀμμ' ἄλαδ' ἄγει Bamberger. μ' ἄλαδ' ἄγει Schuetz. ἀμύνδ' ἄγει Martin. 859 Interpungunt vulgo post μέλαν. νόαρ νόαρ μέλαν Hermann, sine causa. 860 βοᾶν M. βοᾶ Hermann. βοᾶν Pauw. 862 ὦ βᾶ Γᾶς παῖ Ζεῦ M. ὦ μᾶ Turnebus. ὦ πᾶ Pauw. ὦ πᾶ, Γᾶς παῖ, Ζᾶν H. Voss.

ford (New Phryn.) denies the form νεῖ (Hes. Opp. 775 τῇ γάρ τοι νεῖ νήματ' ἀερσιπότητος ἀράχνης), and says it should be νῆ. The root is *neh* and νῆμα should be the Doric form, but in the matter of Doricising the tragedians were scarcely sound or consistent.

βρότεος ἄτα, "a bane in human form". For the concrete sense of αὐτῇ cf. v. 509 τὰν μελανόζυγ' ἄταν.

858. ἀραχνος. The masculine form is obviously desired if it exists. Besides the usual feminine ἀράχνη the masculine ἀράχνης is not uncommon (e.g. Frag. 112). Hesychius has ἀράχνου: ἀπὸ εὐθείας ἀράχνης. Αἰσχύλος Λαίψ. Why not ἀραχνος? The only other place in Aeschylus where the spider is mentioned is Ag. 1492 κεῖσαι δ' ἀράχνης ἐν ὑφάσματι, where the feminine form is necessary for the allusion to Clytaemnestra.

859. The Chorus represent themselves as in a frightful dream; and like children calling in the night to their mother and father they cry, "mother Earth, father Zeus, drive away the fearsome vision". It is natural that they should call on

these powers in particular, since no Argive help is at hand; they are alone with omnipresent Earth and Zeus.

860. μα...πᾶ. These shorter interjectional forms are best suited to the cry of little children. In Cho. 45 ἰὼ Γαῖα μαῖα has a similarly affectionate, dependent tone. The assonance also is observable.

861. There is no difficulty in accepting *per se* the title Γᾶς παῖ as applied to Zeus. As the Scholiast says ἡ αὐτὴ γὰρ Πῆα καὶ γῆ. Cf. Soph. Ph. 391 ὀρεστέρα παμβῶτι Γᾶ, μᾶτερ αὐτοῦ Διός. But it is impossible to accept with Valckenaer ὦ παῖ Γᾶς, πᾶ Ζεῦ after μᾶ Γᾶ. This would obtrusively suggest anomalous connections of mother and son. On one occasion and in one connection Zeus may be called the son of Earth, and again elsewhere the husband of Earth, but scarcely both in the same passage. To the Danaids in their childlike terror it is enough that they find their mother in Earth and their father in Zeus: the relationship of these two to each other is not in point.

οὐ γάρ μ' ἔθρεψαν οὐδ' ἐγήρασαν τροφῇ.

XO. αἰαῖ· πέλας δλίπους ὄφης * ἀντ. γ'. (895) 865

* * *

ἔχιδνα δ' ὥς μ' ἔχει

πόδα· δάκος δάκος, ὀτοτοτοτοῖ,

μᾶ Γᾶ, μᾶ Γᾶ, βοᾶ

φοβερὸν ἀπότρεπε.

(900)

ὦ μᾶ Γᾶ, ὦ πᾶ Ζεῦ.

870

KH. εἰ μὴ τις ἐς ναῦν εἰσιν αἰνέσας τάδε,

λακὶς χιτῶνος ἔργον οὐ κατοικτιεῖ.

865 μαι μαι M. Vulgo μαιμᾶ post Robortellum. At requirimus tale aliquid quali oīoi respondeat. Itaque αἰαῖ αἰαῖ μαιμᾶ Enger. οἰοῖ πάτερ, μαιμᾶ Paley. Credo in ipso ΜΑΙΜΑΙ nihil aliud nisi ΑΙΑΙΑΙΑΙ latere. Lacuna, quae sequitur, paene hunc in modum explenda: προσέρχεται σπειράμασιν. 866 sq. δ' ὥς με τί ποτ' ἐν

δοκοσάχ M. μετι pro μετει e μ' ἔχει factum est. De μ' ἔχει πόδα vide infra. μέ τις πόδα δάκνουσ' ἔχει Paley. τὸ πόντιον δάκος μ' ἔχει Peiper. μ' ἔτυπτεν δακοῦσα Abresch. 868—870 eisdem, quibus vv. 860—862, mendis laborant.

864. οὐ γάρ μ' ἔθρεψαν κ.τ.λ. The two seasons of life in which man is helpless and relies upon others for his needs are those of infancy and old age: the herald says "I owe no gratitude to your local gods either on the one account or the other". He need not be old to say "the gods have never fed my old age". The expression does not imply that anyone else had done so. What he means is: "It is not as if I owed them τροφεία for kindness of such a sort. I am under no debt of that kind, otherwise I *might* revere them". This idea of a debt is frequently shewn, cf. S. c. T. 447 θανῶν τροφεία πληρώσει χθονί, Cho. 6 &c.

ἐγήρασαν τροφῇ = ἐγηροτρόφησαν (ἐγηροβόσκησαν). εἰς γῆράς με ἤγαγον Schol. The second aorist is intransitive in Cho. 908 ἐγὼ σ' ἔθρεψα, σὺν δὲ γηράναι θέλω. The transitive sense is apparently confined to the compound aorist. No value can be attached to Hesychius' γηράσκοντα· γηροκομῶντα.

866. μ' ἔχει πόδα. Cf. v. 354 φόβος μ' ἔχει φρένας. ἔχειν of a grip or hold. Ar. Nub. 1047 εὐθὺς γὰρ σε μέσον ἔχω λαβὼν ἀφυκτον. The serpent naturally "bruises the heel". It was so in the case

of Philoctetes (Soph. P. 1326 sqq.). Cf. Aes. Frag. 231, 234.

871. λακὶς &c. answers in form and meaning to v. 855.

χιτῶνος ἔργον. τὴν ἐργασίαν τοῦ χιτῶνος Schol. *However finely* their robes may be wrought (= χιτῶνα καίπερ ἐπιπόδων ἐργασμένον), they will none the less be rent. Theoc. xxiv. 45 λῶτινον ἔργον, Cho. 231 ὕφασμα, σῆς ἔργον χερρός. With the genitive of the product wherein the work results ἔργον does not seem to occur elsewhere. ἐργασία with a genitive of the material means "a working in...", and absolutely it = ἔργον ("a production") in Thuc. vi. 27 ἡ τετράγωνος ἐργασία. But ἔργον cannot on the other hand = ἐργασία. χιτῶνος ἔργον is either (1) "the work given to (consumed in) producing your garment", or (2) "the work (texture) of your garment". The former is preferable and = "your garment wrought with pains".

Though χιτῶν is properly the under tunic, it is perhaps here not so specific, but = ἐσθῆς, πέπλος.

873. ἀγοῖ, duces: πρόμοι, principes. The latter is rather an epithet than an independent vocative noun. Cf. II. v.

- XO. *ὦ πόλεως ἀγοὶ πρόμοι, δάμναμαι.* στρ. δ'. (904)
 KH. *πολλοὺς ἀνακτας, παῖδας Αἰγύπτου, τάχα
 ὄψεσθε· θαρσεῖτ', οὐκ ἐρεῖτ' ἀναρχίαν.* 875
 XO. *διωλόμεσθ'· ἄσεπτ', ἀναξ, πάσχομεν.* ἀντ. δ'.
 KH. *ἔλξεν ἔοιχ' ὑμᾶς ἀποσπάσας κόμης,
 ἐπεὶ οὐκ ἀκούετ' ὄξυν τῶν ἐμῶν λόγων.*
 BA. *οὗτος, τί ποιεῖς; ἐκ ποίου φρονήματος* (911)

873 *πρόμοι* M, corr. Stanley.

874—5 et 877—8 transponunt Heath, Hermann, Paley. 875 *θάρσει τοῦ χερεῖ ταναρχίαν* M. corr. Robortellus. 876 *διωλόμεσθα ἐπτάναξ* M. ἄCΕΠτ' pro ἄΕΠτ' scripsi. *ἄελπτ'* Robortellus et plerique. 877 *ἐπισπάσας* Pearson. 878 *ἐπεὶ οὐ κακοῦ ξυν* M, corr. Porson. *ἀκούεις* Schuetz. *ἐπεὶ οὐκ ἀκούειν ἀξιούτ'* Feder. *ἐπεὶ γ' ἀνηκουστεῖτε* Abresch. 879 *ἐκ τίνος nonnulli sine causa.*

533 *πρόμον ἀνδρα.* Otherwise Eum. 399 *Ἀχαιῶν ἄκτορες τε καὶ πρόμοι.*

874. The herald replies: "you call upon the leaders and chiefs of the country: you have no need to complain of the want of leaders: you will soon see enough *ἀγοὶ πρόμοι* (= *ἀνακτες*)". Many editors transpose *vn. 874 sq.* with 877 sq., under the impression that *ἀνακτες* of *v. 874* is an answer to *ἀναξ* of *v. 876*. Specious as this is at first sight, it is probably quite wrong. In *v. 876* the Chorus say nothing to call for the word *ἀναρχίαν* of 875, while they do virtually complain of a lack of leaders in *v. 873*. The words *ἀγοὶ πρόμοι* = *ἀγοὶ οἱ προμαχοῦντες ἡμῶν*. The herald substitutes *ἀνακτας*, which is itself a term of leadership in war (Pers. 383 *ναῶν ἀνακτες*), as well as an equivalent of *δεσπότης* and *πόσις*.

875. *οὐκ ἐρεῖτ'.* Cf. S. c. T. 691 *κακῶν δὲ καλοχρῶν οὐτὶν' εὐκλείαν ἐρεῖς*. V. Shilleto on Dem. De F. L. § 221 *τὸν βεβιωμένον αὐτῷ βίον αὐτίκα δὴ μάλ' ἐρεῖ*.

876. *διωλόμεσθα.* With the tense cf. Eur. Alc. 386 *ἀπωλόμην εἰ με λείψεις*. (Goodwin Moods and T. § 19, note 5.)

ἄσεπτ'. *ἄελπτ'* has been generally accepted. It is not however the best possible correction. It cannot mean that the treatment is "unexpected", for they had feared it all along; and

though it might possibly be rendered "we are in hopeless case", the ordinary sense of *ἄελπτος* would have to be considerably extended. *ποιεῖ τις ἡμᾶς ἄσεπτα* is the most natural complaint under the circumstances. The herald is committing sacrilege. For the word cf. Soph. O. T. 890 *τῶν ἀσέπτων ἐρξεται* ("from unholy deeds"), and the opposite *ibid.* 864 *εὐσεπτον ἀγνέλαν*.

877. We may construe (1) *ἔλξεν ὑμᾶς κόμης, ἀποσπάσας*, or (2) *ἔλξεν ὑμᾶς, ἀποσπάσας κόμης*. But probably *κόμης* is felt *ἀπὸ κοινοῦ* with both verb and participle. *ἀποσπᾶν* in a similar connection Thuc. III. 81 *ἀπὸ τῶν ἱερῶν ἀπεσπῶντο*.

ὑμᾶς, in opposition to *τῶν ἐμῶν*: "you do not seem to listen to *me*: I must act forcibly by *you*" (a kind of requital). By position alone *ὑμᾶς* is emphatic.

878. *ἀκούετ' ὄξυν.* Cf. Il. XVII. 256 *ὥς ἔφατ'· ὄξυν δ' ἀκούσεν Ὀϊλῆος ταχὺς Ἀίας*. All the senses may be *ὀξεῖαι*. Plat. Phaedr. 250 D *ὅψις ὀξυτάτη τῶν διὰ τοῦ σώματος αἰσθήσεων*.

879. The king appears upon the scene. His first word is the impatient *οὗτος* "Ho! there", *Heus tu!* So in Soph. O. T. 532. Sometimes, when it is not a case of the opening words or first appearance, the exclamation implies "that the person addressed is not duly

ἀνδρῶν Πελασγῶν τήνδ' ἀτιμάξεις χθόνα; 880

ἀλλ' ἡ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν;
κάρβανος ὥς δ' Ἑλλησιν ἐγχλῖεις ἄγαν,
καὶ πόλλ' ἁμαρτῶν οὐδὲν ὀρθώσας φανεῖ. (915)

KH. τί δ' ἡμπλάκηται τῶνδ' ἐμοὶ δίκης ἄτερ;

BA. ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι. 885

881 ἀλλ' ἡ Turnebus.

882 κάρβανος δ' ὦν M. ὦν δ' Porson. δ' om.

Turnebus. Notam locutionem reposui.

883 ὠρθωσα φρενὲ M. ὀρθώσας

φανεῖ scripsi. Vulgo post Robortellum ὠρθώσας φρενί.

884 τῶνδ' μοι

heeding the speaker" (Jebb on Soph. O. C. 1627).

ποίου. Aeschylus uses τοῖσδε frequently, τοῖσδε (Ag. 1400, P. V. 237). ποιεῖν is similarly shortened. Cf. Ar. Vesp. 1369

BA. οὐ δεῖνὰ τωθάξειν σε, τὴν ἀθλητρίδα
τῶν ξυμποτῶν κλέψαντα;

ΦΙ. ποῖαν ἀθλητρίδα;

The contemptuous or indignant ποίου is plainly better than τίνος. φρονήματος = "arrogance".

880. ἀνδρῶν and Πελασγῶν are both emphasised. "This, I warn you, is a country of men: aye, and Pelasgian men".

882. κάρβανος δ' of MSS. can scarcely be accounted for, unless we assume that the particle was misplaced after the -s of κάρβανος instead of after another -s. In καρβανΟCΩC the last two letters were liable to omission. κάρβανος ὥς, "ut barbarus": cf. Soph. O. C. 20 μακρὰν γὰρ ὥς γέροντι προὔσταλς ὁδόν.

δ' implies opposition to some thought, e.g. "(you may be daring enough) but (I warn you)".

For the antithesis and the chauvinism cf. Eur. I. A. 1400 βαρβάρων Ἑλλήνας ἄρχειν εἰκός, Aristot. Pol. III. 14. 6 οἱ βάρβαροι δουλικώτεροι τὰ ἡθὴ φύσει τῶν Ἑλλήνων. The Egyptians would return the compliment. Hdt. II. 158 βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφισι ὁμογλώσσους.

883. The ms. reading ὠρθωσα φρενὲ

is commonly altered to ὠρθώσας φρενί, the aorist being treated as either a present or perfect. But there is rather a threat contained which is given more pointedly in the suggested text. πόλλ' ἁμαρτῶν, οὐδὲν ὀρθώσας makes a true antithesis, while the feeble φρενί is removed.

φανεῖ, "you will find yourself". Cf. Ag. 1632 κρατηθεῖς δ' ἡμερώτερος φανεῖ. The metaphor is from archery or javelin-hurling: cf. Fr. 205 Ἀγρεὺς δ' Ἀπόλλων ὀρθὸν ἰθύνει βέλος, Fr. 179 ἔρριψεν, οὐδ' ἡμαρτε, Soph. Phil. 1299 ἦν τῷδ' ὀρθωθῇ βέλος.

884. ἐμοί, so ἐγὼ in v. 886, in surprised rejection of blame. "I am doing no wrong: what is there amiss in this?"

δίκης ἄτερ, with ἡμπλάκηται, is not so much a redundancy as a definition. This is the case also with Soph. Phil. 31 ὀρῶ κενὴν οἰκῆσιν ἀνθρώπων δίχα.

885. ξένος μὲν, anticipating (with πρῶτον) a clause with ἔπειτα or δὲ which is not expressed. The first point which the king reproves is his conduct as a foreigner, next he would reprove the sacrilege and injustice. For the sentiment cf. Soph. O. C. 927

ἀλλ' ἡπιστάμην

ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεῖον.

οὐκ ἐπίστασαι: as if it were a lesson he had not been taught. Cf. Horace Od. III. 27. 73 Uxor invicti Iovis esse nescis.

- KH. πῶς δ' οὐχί, τὰπολωλόθ' εὐρίσκων, ἐγώ;
 BA. ποίοισιν εἰπὼν προξένους ἐγχωρίοις;
 KH. Ἑρμῇ μεγίστῳ προξένῳ μαστηρίῳ. (920)
 BA. θεοῖσιν εἰπὼν τοὺς θεοὺς οὐδὲν σέβει;
 KH. τοὺς ἀμφὶ Νεῖλον δαίμονας σεβίζομαι. 890
 BA. οἱ δ' ἐνθάδ' οὐδέν, ὥς ἐγὼ σέθεν κλύω;
 KH. μάθοιμ' ἂν εἴ τις τάσδε μ' ἐξαιρήσεται.
 BA. κλάοις ἄν, εἰ ψαύσεις, οὐ μάλ' ἐς μακράν. (925)

Hermann: vide infra. 886 ἔχω Valckenaer. ἐγὼ—Wellauer. ταμ' ὀλωλόθ' ἐν. ἄγω Porson. εἰ γ' εὐρὼν ἄγω Hartung. 887 πολὺς τὰδ' Burges. προσξένους M. 888 μαστηρίων Burges. 889 θεοὺς ἀνειπὼν Burges. θεῶς σύ γ' εἰπὼν Boissonade. 891 κάτω M. κ' ἄγω restituit Robortellus. 892 ἀγαμ' ἄν, εἴ τις τάσδε μὴ ἔξαιρήσεται M. Videor mihi locum emendasse. οὐτις...μὴ... Tyrwhitt. ἥ τις τάσδε μὴ ἔξαιρήσεται Tournier. De μὴ ἔξαιρήσεται et μοι ἔξαιρήσεται vide infra. 893 κλάεις M. οὐδὲ μάλ' M, corr. Robortellus. οὐδ' ἂν Wellauer.

886. ἐγὼ is sound. See on ἐμοί 884.

887. προξένους. Cf. v. 213. εἰπὼν, "having given them notice" and left them to represent your case to us.

888. Ἑρμῇ μαστηρίῳ, with allusion to the μαστήρης (Boeckh, P. E. i. 213). Cf. note on v. 137. At Pellene similar officers were called μαστροί (Ar. Frag. 526). Hermes is the god of finding, whether by luck or stealth. μαστήριος is an avatar of Hermes invented for the occasion.

889. θεοῖσιν. The generic plural is natural in such retorts. τοὺς θεοὺς: as Paley remarks, the article is not idle: he quotes Soph. Phil. 798 θεοὺς ποτείνων τοὺς θεοὺς ψευδεῖς τίθης: "those same gods".

890. Cf. vv. 863 sq.

891. ὥς ἐγὼ σέθεν κλύω: σέθεν explains itself: "according to you". ἐγὼ is emphatic in the sense "as I understand you". "Then you, I suppose, must teach me that..."

892. The reading given in the text is exactly paralleled by Eur. And. 715 ὥς ἂν ἐκμάθω | εἰ τίς με λύνει τῆςδε κωλύσει χέρας. This must have been a form of threat as familiar to the Greek

as "I will see whether you will prevent me" is to the English. The text of the mss. would be translated "I will carry them off, if one does not take them from me", τάσδε being irregularly transferred from ἀγοιμ' ἂν to ἐξαιρήσεται. This would be a very poor sort of threat. Rather the herald should declare that he will carry them off perforce, whether the king be willing or not. The sense of the passage would suggest ἀγοιμ' ἂν to the intelligent copyist. Neither τάσδε nor τις has a proper value with the ms. reading, while in the emended text τάσδε has an emphasis suitable to threats: "these are mine, and I mean to have them", and τις is menacing for συ. Cf. Xen. An. i. 4. 12 οὐκ ἔφασαν λέναι, ἂν μὴ τις χρήματα διδῶ, Ar. Ran. 552 κακὸν ἦκει τινί. With ἀγοιμ' ἂν the necessary sense (with εἰ μὴ following) would be εἰ τις μὴ ἐκδώσει. This might be obtained by (1) ἀγοιμ' ἂν, εἰ τις τάσδε μὴ ἔξαιρήσεται (cf. Eur. Andr. 718 πλεκτὰς ἱμάντων στροφίδας ἐξαιρήσομαι, where, however, the middle is easier), or (2) ἀγοιμ' ἂν, εἰ τις τάσδε μοι ἔξαιρήσεται. Yet in both these cases τάσδε will be felt to be awkward.

893. οὐ μάλ' = μάλ' οἶ. Cf. sup. 449.

- KH. ἤκουσα τοῦπος οὐδαμῶς φιλόξενον.
 BA. οὐ γὰρ ξενοῦμαι τοὺς θεῶν συλήτορας. 895
 KH. λέγοιμ' ἂν ἐλθὼν παισὶν Αἰγύπτου τάδε.
 BA. ἀβουκόλητον τοῦτ' ἐμῷ φρονήματι.
 KH. ἀλλ' ὡς ἂν εἰδὼς ἐννέπω σαφέστερον— (930)
 καὶ γὰρ πρέπει κήρυκ' ἀπαγγέλλειν τορῶς
 ἕκαστα—πῶς φῶ; πρὸς τίνος τ' ἀφαιρεθεῖς 900
 ἥκειν γυναικῶν αὐτανέψιον στόλον;
 οὗτοι δικάζει ταῦτα μαρτύρων ὕπο
 Ἄρης, τὸ νεῖκος δ' οὐκ ἐν ἀργύρου βλάβῃ (935)

894 Licetne σου ἴσως? 896 λέγοις M, corr. Heath. Similiter Prom. V. 758
 ἥδοιμ' ἂν vel ἡδοίμην ἂν pro ἡδοί' ἂν in MSS. est. 899 εἰ γὰρ Schwerdt. ἀπαγ-
 γέλει M. 901 ἥκοι M. ἥκειν sec. man. 902—905 regi dat Kvičala.
 Ante v. 918 ponit Schuetz, post v. 918 Hermann. Lacunam praecedere suspicatur
 Weil. Vide tamen adnot. 903 λαβῇ M et omnes. βλάβῃ scripsi: vide infra.

894. τοῦπος...φιλόξενον: the adjective is of course predicative, ἤκουσα taking the construction of ἥρων: "in that word I hear no hospitable sound".

895. ξενοῦμαι, *tecum hospitio iungo*, whence the middle. Elsewhere ξενοῦμαι is passive, while ξενῶ does not occur at all in this sense.

897. ἀβουκόλητον: cf. Ag. 669 ἐβουκολοῦμεν φροντίσιν νέον πάθος, and note on v. 65. "Not my concern".

φρονήματι, with the notion of "pride". "I am not so *poor-spirited* as to care &c."

900. πρὸς τίνος τ'...τε is exegetical. Cf. v. 42.

901. Construe ἥκειν ἀφαιρεθεῖς αὐτανέψιον—στόλον—γυναικῶν, *i. e.* "me redire, feminarum caterva privatum"; not ἀφαιρεθεῖς γυναικῶν, ἥκειν αὐτ. στ. (*i. e.* "me redire ad patruales, feminis privatum"). ἥκειν is best used absolutely, and ἀφαιρεῖσθαι with *gen. rei* is very rare. Moreover the point lies in his going back without the cousins (and women too) to whom they have such a claim, not in his going back to the women's own cousins.

902—905. Much difficulty has been made with these lines, it being assumed

that the retort of the king τί σοι λέγειν χρή τοῦνομ'; should follow immediately on the herald's question πρὸς τίνος τ' κ.τ.λ. It was also not understood what bearing these lines have upon the herald's enquiry. Lacunae and transpositions do not mend matters. At the end of v. 901 the herald pauses, and then, to remove a possible false impression created by his question, he adds "it is true that ..", *i. e.* "I ask your name,—not, however, because this is a matter to be settled in the courts, but by war. We do not ask your name in order to arraign you".

903. Ἄρης, emphatic in this position. The name of the judge is kept a while and then brought out with effect.

βλάβῃ. This seems a necessary correction. λαβή is a very common word and always means either a *handle* or a *grasp*. We have no authority for treating it as=λήψις, which would be the only sense apposite to the passage. Connected with ἀργύρου and δικάζει there can be no metaphor from *e. g.* wrestling. λαβή and βλάβῃ are frequently and naturally confused. A certain instance is found in Cho. 498 τὰς ὁμολας ἀντίδος βλάβας (λαβὰς Canter) λαβεῖν. We require

ἔλυσεν, ἀλλὰ πολλὰ γίγνεται πάρος
πεσῆματ' ἀνδρῶν ἀπολακτισμοὶ βίου. 905

BA. τί σοι λέγειν χρὴ τοῦνομ'; ἐν χρόνῳ μαθὼν
εἴσει σύ τ' αὐτὸς χοῖ ξυνέμποροι σέθεν.
ταύτας δ' ἐκούσας μὲν κατ' εὐνοίαν φρενῶν (940)
ἄγοις ἄν, εἴπερ εὐσεβὴς πίθοι λόγος.
τοία δὲ δημόπρακτος ἐκ πόλεως μία 910
ψῆφος κέκρανται, μήποτ' ἐκδοῦναι βία
στόλον γυναικῶν· τῶνδ' ἐφήλωται τορῶς

905 βίῳ habet Plutarchus Mor. 517 F et 937 F. 906 Deest personae nota in M. τοῦνομ' ἂν χρόνῳ μάθοις Turnebus. τάννομ' Canter. τοῦμὸν ἐν Pauw. 907 εἰσθιγαντος χατ M, et in margine a sec. man. ἴσως γ' αὐτὸς χ' οἱ. Optime corr. Bothe. τοῦνομον χρόνῳ μαθὼν ἴσῳσον αὐτὸς Porson. ἐν χρόνῳ μάθοις ἴσως σύ γ' αὐτὸς Butler. εὐ ἴσθι γ' αὐτὸς Askew. σύ γ' αὐτὸς ἴσθι Pauw. 909 λόγους M, corr. Turnebus. 910 τοιάδε M, corr. Pauw. δημότακτος Hartung. 912 τῶνδε φιλωται τορῶ M,

a term of the courts, and βλάβη (βλάβος) is a legal term of *damages* (cf. βλάβης δίκη). Dem. 528. ἰ οἱ περὶ τῆς βλάβης νόμοι ἀπλοῦν τὸ βλάβος κελεύουσιν ἐκτί-
νειν, Dinarch. 97 διπλὴν τὴν βλάβην ὀφεί-
λειν, Eum. 491 δίκαι τε καὶ βλάβαι. So we should understand Ag. 1535 δίκην δ' ἐπ' ἄλλο πρᾶγμα θηγάει βλάβης. To this sense of receiving damages, ἔλυσεν ("gnomic" aorist) is entirely suited, containing the notion of λύτρον, "compensation money". λύειν = *luere* = "pay for": cf. Cho. 804 τῶν πάλοι πεπραγμέ-
νων λύσασθ' αἶμα. This notion it here combines with that of "settling" a quarrel. Cf. S. c. T. 941 πικρὸς λυτὴρ νεικῶν σί-
δαρος... πικρὸς δὲ χρημάτων δατητὰς Ἀρης.

904. πάρος, sc. τοῦ λυθῆναι τὸ νείκος.

905. βίου. To substitute βίῳ from Plutarch's quotations appears to be bad criticism. It is far more likely that Plutarch misquotes, misled by the plural ἀνδρῶν. The plural βίοι can scarcely be used except of various sorts, manners, or forms of life. In ἀνδρῶν the plural is necessary, but ἀπολακτισμοὶ βίου can, and should, be said where πεσῆματ' ἀν-
δρός could not. βίος is "life", τὸ ζῆν in the abstract.

ἀπολακτισμοί, with allusion to the

spasms and death-struggles more com-
monly called σφαδασμοί. Cf. Ag. 1293
ὡς ἀσφάδατος, αἱμάτων εὐθνησίμων |
ἀπορρυνέντων, ὄμμα συμβάλω τόδε.

908. ταύτας δ', "but, to return to those maidens...".

ἐκούσας μὲν, as if ἀκούσας δὲ οὐποτε ἂν
ἄγοις were to follow. For this is substi-
tuted (v. 910) τοία δὲ κ.τ.λ.

κατ' εὐνοίαν φρενῶν, with ἐκούσας,
i. e. not ἀκούσας βίᾳ φρενῶν.

910. δημόπρακτος = δημόκρατος Ag.
457. It is a *complete* and *final* resolve
as coming from the sovereign people
(v. 580), and it is *unanimous* (μία).
Though ἐκ πόλεως properly belongs to
κέκρανται, yet it is forcibly put immedi-
ately before μία, as if = ἐξ ὅλης τῆς πό-
λεως μία.

τοία, prospective and explained by
μήποτ' ἐκδοῦναι.

912—913. Decrees were inscribed on
plates of bronze and nailed to the walls
of public buildings, and the posting of
such a decree was a final token of its
validity. The expression here is, how-
ever, figurative. The Roman commis-
sioners who B.C. 454—452 visited Athens
and other parts of Greece, in order to
study Greek laws, with a view to draw-

- γόμφος διαμπάξ, ὥς μένειν ἀραρότως. (945)
 ταῦτ' οὐ πίναξιν ἐστὶν ἐγγεγραμμένα,
 οὐδ' ἐν πτυχαῖς βίβλων κατεσφραγισμένα, 915
 σαφῇ δ' ἀκούεις ἐξ ἐλευθεροστόμου
 γλώσσης· κομίζου δ' ὥς τάχιστ' ἐξ ὀμμάτων.
 KH. εἰοιγμεν ἤδη πόλεμον ἀρεῖσθαι νέον. (950)
 εἶη δὲ νίκη καὶ κράτη τοῖς ἄρσεσιν.
 BA. ἀλλ' ἄρσενάς τοι τῆσδε γῆς οἰκήτορας 920
 εὐρήσεται οὐ πίνοντας ἐκ κριθῶν μέθυ.

corr. Turnebus. 913 ἀραρότα Meineke. 915 Secludunt nonnulli: vide infra. 918 Deest personae nota. ἴσθι μὲν τὰδ' ἦδη et εἰρεσθε (ex εἰρισθε corr.) M. Pulcherrime emendavit Cobet. Dederat Porson αἰρεσθαι. ἴσθ' οὖν τὰδ' ἦδη Bothe. εἰ σοι τόδ' ἦδ' Hermann. ἴσθ' ἐν τόδ' ἦδη Marckscheffel. ἴσμεν τὰδ' ἦδη...αἰρεσθαι δέον anonymus. 919 κράτος Weil. 920 Deest personae nota. καὶ τῆσδε

ing up the code afterwards known as the XII Tabulae, derived from Greece the manner of publication as well as the legal principles. Paley quotes Plaut. Trin. 1039 leges ad parietem sunt fixae clavis ferreis. The laws of Solon were fixed on revolving pyramids (cf. voc. κύρβεις, ἀξονες).

ἐφηλοῦν τὸν γόμφον διὰ τοῦ ψηφίσματος is a slight extension of ἐφηλοῦν τὸ ψηφ. τῷ τείχει ("nail up"). The simple ἡλόω is scarcely in use.

τορῶς, literally of piercing, "through and through", and with the implication "decisive". As a decree it is "thoroughly" definite, as a plate of metal it has the nail driven "through".

914—916. The point of these lines, though not obvious, is plain when found. The Scholiast has οὐκ ἐγγράφως ταῦτα εἶπον, ἀλλὰ ζῶσῃ φωνῇ, and the meaning is "the message I have now given you (ταῦτα), I do not give in any letter, sealed up, but I say it for everyone to hear". The difficulty has arisen from a misunderstanding of ταῦτα, as if it were the same as τῶνδε of v. 912. But οὗτος implies some connection with the person addressed. The king gives the herald his message, but he refuses to make a state secret of it, as if it were a diplo-

matic negotiation.

πίναξιν = δέλτοισιν (ἐπιστολῇ). Cf. Soph. Tr. 157, Eur. I. A. 98, Ar. Thesm. 778 πινάκων ξεστῶν δέλτοι, Plat. Critias 120 C &c. πίνακες were doubled together. Il. vi. 169 γράψας ἐν πίνακι πτυκτῶ. v. 915 is no unusual repetition and it contains the important word κατεσφραγισμένα, which adds a point. The rhythm is not unparalleled in Aeschylus, cf. Pers. 509 Θρήκην περάσαντες μόγις πολλῶ πόνῳ.

The above explanation seems more simple than Weil's "oblique notat Asiae reges epistulis mandata includentes neque ante hominum ora procedentes, ut saepe in hac fabula barbarorum instituta Graecorum moribus opponuntur".

918. νέον. Cf. sup. v. 313.

919. νίκη, the victory: κράτη, the subsequent authority and prerogatives. The singular κράτος = "victory", Ag. 943 κράτος πάρες ἐμοί, Cho. 490 δὸς δέ τ' εὐμορφον κράτος, Eum. 530 &c., Plat. Legg. 962 A νίκην καὶ κράτος πολεμίων. The plural κράτη = "exertions of power", i.e. "dominion": sup. v. 368, Cho. 1.

921. οὐ πίνοντας κ.τ.λ., with contempt, like that of v. 740. For the fact cf. Hdt. II. 77 οἶνῳ δὲ ἐκ κριθῶν πεποιημένῳ διαχρέωνται· οὐ γὰρ σφι εἰσι ἐν τῇ

ὑμεῖς δὲ πᾶσαι ξὺν φίλαις ὁπάουσιν
 θράσος λαβοῦσαι στείχετ' εὐερκῇ πόλιν (955)
 πύργων βαθείᾳ μηχανῇ κεκλημένην.
 καὶ δώματ' ἐστὶ πολλὰ μὲν τὰ δῆμια, 925
 δεδωμάτωμαι δ' οὐδ' ἐγὼ σμικρὰ χερί·

Schuetz. 922 φίλους M. Schuetzio assentior. Vide adnot. 923 Qu.

θάρσος? 924 κεκλημένην M. 926 δεδωμάτωμαι M, corr. man. recentior.

χώρα ἄμπελοι, Diodor. I. 34 κατασκευάζουσι δὲ καὶ ἐκ τῶν κριθῶν Αἰγύπτιοι πῶμα λειπόμενον οὐ πολὺ τῆς περὶ τὸν οἶνον εὐωδίας, ὃ καλοῦνται ζύθος.

Athen. X. 477 C τὸν δὲ κρίθινον οἶνον καὶ βρῦτον τινὲς καλοῦσι· μνημονεύει τοῦ πώματος Αἰσχύλος ἐν Λυκούργῳ “κάκ τῶνδ' ἔπινε βρῦτον ἰσχυαίνων χρόνῳ | κάσεμνοκόμπει τοῦτ' ἐν ἀνδρείᾳ στέγῃ”.

922. ὑμεῖς, the herald leaves the stage. There is a short pause, after which the king addresses the Danaids “and now do ye...”.

φίλαις. The MS. reading φίλους would refer to the Argive attendants of the king, in which case the word would be used either (1) relatively to the Danaids (=φίλοις) “with an escort friendly to you”, or (2) relatively to the king (=ἐμοῖς). But inasmuch as at the departure of the king at v. 933 (and apparently in obedience to these words) the Danaids begin to call upon their own handmaids (φῶλαι δμῳίδες) to prepare to accompany them, styling them later “ὁπάδοι”, there is the greatest probability in the correction φίλαις. This is made more convincing by the word πᾶσαι: “do you, *one and all* with your handmaids as well” (=ἐκάστη σὺν τῇ ὁπάῳι αὐτῆς).

φίλαις=ὑμετέραις, with a touch of comfort in addition.

923. εὐερκῇ, i.e. it can defy the Egyptians.

924. κεκλημένην, a word deliberately chosen. Not “enclosed”, but “locked”. The metaphor is from a lock of ingenious

construction which defies illicit attempts.

πύργων, explanatory genitive. The πύργοι form the μηχανή.

βαθείᾳ, not so much with allusion to the height of the ramparts (=ὕψηλῃ), but with μηχανή denotes the *shrewdness* of construction which makes them impregnable. Cf. Pers. 142 βαθύβουλος and note on v. 382.

925. δώματα. This word comes first, to reassure them as to the next question that would be likely to occur to them. “The city is safe; (‘But where are we to dwell?’) and as to houses...” The δώματα are of two kinds, and these are stated thus (1) πολλὰ μὲν τ. δ. as if *e.g.* πολλὰ δὲ τὰμὰ were to follow. The form of the latter is, however, changed to (2) δεδωμάτωμαι δ' ἐγώ.

τὰ δῆμια=τὰ δημόσια, “belonging to the state”. The article implies that there were always (or usually) such public edifices, and it is stated that in the case of Argos these are many. They were intended for the lodging of state visitors, envoys &c. The mention of public quarters first occurs Od. XX. 264 ἐπεὶ σὸς τοι δῆμιός ἐστιν | οἶκος οὗδ' ἄλλ' Ὀδυσῆος. Cf. Pollux 9. 15 μέρη δὲ πόλεως καὶ πανδοκεῖον καὶ ξενῶν καὶ ὡς ἐν Ἰνάχῳ Σοφοκλῆς πανδόκος ξενόστασις, Pind. Ol. IV. 15 ξενία πανδόκοι. Other meanings of “public house” in Greek are (1) “inn”, (2) “prison”.

The sense of δῆμια is seen in Il. XVII. 249 οἱ τε παρ' Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ δῆμια πίνουσιν (=publice, “at the public expense”).

926. =οὐ σμικρὰ χερί δεδωμάτωται

ἐνθ' ὑμῖν ἔστι συζύγους ναλεῖν δόμους
πολλῶν μετ' ἄλλων· εἰ δέ τις μείζων χάρις, (960)
πάρεστιν οἰκεῖν καὶ μονορρύμους δόμους.

927 εὐθυμεῖν M, corr. Kirchhoff. εὐθυμον Turnebus. εἰ θυμὸς vel ἔτοιμον Stanley, ἐνθ' ἔστιν ὑμῖν Weil. ἐν θ' ὑμῖν Martin. Deinde ἐντυχούση δόμοις M. Otiosum est

Porsoni εὐτόκους: languet Turnebi εὐτυχεῖς. Neque placet ἐνσυχούς (i.e. ἐν συχνοῖς, de quo primo cogitabam). Immo ΕΝΤΥΧΟΥC e CYZYΓΟΥC factum est. Vide adnot. 929 μονορῦμους M. μονορρύμους vulgo. μονορρύμους scripsi.

ὁ δῆμος, οὐδ' ἐγώ, "nor am I, either, stinted..."

For *χερὶ* of liberality cf. Cho. 257 *πότεν* | *ἔξεις ὁμοίας χειρὸς εὐθουινον γέρας*;

927. The conjecture of Kirchhoff has been accepted with some hesitation. The forms *ὕμιν*, *ἤμιν* are somewhat doubtful in Aeschylus. *ἄμιν* ἐκράνθη is quoted from Eum. 347. In S. c. T. *ἄμμι* occurs in a dochmiac verse, and in Eum. 620 *ὅμμε*=*ὕμᾱς* in a senarius. *ὅμμιν* may possibly be true here and *ἄμμιν* in Eum. 347. That Aeschylus should shew no more traces of the convenient form *ὕμιν* &c., which Sophocles uses so freely, is rather an argument against it here; and it is perhaps more probable that he would have used the obviously un-Attic *ὅμμιν* than have availed himself of what he seems to regard as a mere metrical license. Moreover it may be argued against *ὕμιν* that he could have said *ἐνθ' ἔστιν ὑμῖν* without difficulty and with less emphasis upon *ὕμιν*. The true reading may be something quite different, e.g. *εἰ δ' εὐμένεσ τι* (sc. *ἔστι*) with a suppressed apodosis and followed by *εἰ δέ* with an alternative; i.e. "if it is a pleasing thing to you to live with others, (well, do so), but if on the contrary..." *εἰ δ' εὐμένεσ τι* with answering *εἰ δέ τις μείζων χάρις* seems complete, and *-έσ τι* would naturally pass into the verb *ἔστι*.

συζύγους. This conjecture is borne out by the antithesis with *μονορρύμους*. The metaphor is from horses yoked in harness. The correction *μονορρύμους*

is to be made first for independent reasons. *ῥυθμός* is used of time or measure in motion or music; and though a man marching, or a horse moving in a chariot, is said to have a *ῥυθμός*, and a pair of horses have a common *ῥυθμός* ("the pace", cf. *ἐρρύθμισμαι* P. V. 241, and Cho. 697 *τίς ἄν σωζόμενον ῥυθμὸν τοῦτ' ἴδοι διὰ πέδον ἀνομένων βημάτων δρεγμα*); yet we can scarcely speak of a house having a *ῥυθμός*. The latter part of the compound cannot be treated as (even metaphorically) meaningless. See on *οἰόφρων* 772. A house cannot even metaphorically have a *ῥυθμός*, and, more important still, the meaning of the compound would be "of but a single (i.e. with but a single kind of) pace".

μονόρρυμος, on the other hand, can be used metaphorically of a stationary object, and is good as contrasting the small and isolated with the large and connected houses. The forms *δίρρυμος*, *τρίρρυμος* (Pers. 47), *τετράρρυμος* (Xen. Cyr. VI. 1. 51) are found. The king offers a choice of houses, either separate or in the larger "*σινουικλαί*, where, as in the Roman *insulae*, many families resided under one roof" (Paley). These latter are *σύζυγοι δόμοι* i.e. "abodes yoked with other abodes", as opposed to *μονόρρυμοι δόμοι* "houses of but a single pole". Inf. 979 Danaus says

οἰκησὶς δὲ καὶ διπλῇ παρά τὴν μὲν Πελασγὸς τὴν δὲ καὶ πόλιν διδοῖ οἰκεῖν λάτρων ἄτερθεν.

This shews that the promise here made

τούτων τὰ λῶστα καὶ τὰ θυμηδέστατα 930

ἀπρατὶ λωτίσασθε· προστάτης δ' ἐγὼ
ἀστοί τε πάντες, ὧν περ ἦδε κραίνεται
ψῆφος· τί τῶνδε κυριωτέρους μένεις; (965)

ΧΟ. ἀλλ' ἀντ' ἀγαθῶν ἀγαθοῖσι βρύοις,
διε Πελασγῶν. 935

πέμψον δὲ πρόφρων δεῦρ' ἡμέτερον
πατέρ' εὐθαρσῇ Δαναόν, πρόνοον
καὶ βούλαρχον· τοῦ γὰρ προτέρα
μῆτις, ὅπου χρῆ δώματα ναίειν (970)
καὶ τόπος εὖφρων. 940

μονοθρόνους ἔδρας Burges. 931 πάρεστι λωτίσασθαι M. Ortum est πάρεστι ex initio versus 929: infinitivus a πάρεστι penderet necesse erat. 932 ἔστ' ἄωτίσασθε Dobree. πλείσταισι Schuetz. ἀτρεστὶ Hermann. ἀπρατὶ ipse dedi. 934 ἀγαθοῖς M. 937 πάτερ M. 940 καὶ τόπος puncto post εὖφρων deletο post ναίειν

has been repeated to Danaus, and he is plainly saying the same thing as the king says here. Yet in the text of the king's speech at this point he says nothing on the subject of payment. That **πάρεστι** is corrupt is generally admitted, for **τὰ** (as reiterated) cannot be a relative, and the punctuation **πάρεστι· λωτίσασθε** is scarcely like Aeschylus. Here in all probability came the promise implied in Danaus' **λάτρων ἀτερθεν**, while before **λωτίσασθε** an adverb of the kind is desirable, so that in their choice they may not be impeded by the consideration of cost. **ἀμισθί** suggests itself, but is too far from the MSS. But **ἀπρατὶ** is more satisfactory. **ἀ** would be lost in **θυμηδέστατα**, and **πρατὶ** not unnaturally regarded as a compendious form of **πάρεστι**. **ἀπρατὶ** is the word whereby the Scholiast on Il. i. 99 explains **ἀπριάτην ἀνάπουνον**.

931. **λωτίσασθε**, 'cull the best'. Cf. **ἀνθεμίζομαι** sup. 64 and note. Add Eur. Hel. 1593 γῆς Ἑλλάδος λωτίσματα, Soph. Fr. 649 Ἄρης γὰρ οὐδὲν τῶν κακῶν λωτίζεται.

προστάτης, the patron, whom all **μέτοικοι** were obliged to have. Cf. Lys. 187. 29 ἐπὶ προστάτου οἰκεῖν, and the

phrase **ἀπροσταίου γραφή**. The order of naturalisation is **ξένος—μέτοικος—ἀστός**.

932. **κραίνεται**, not for **κέκρανται** but, as ἦδε shews, the decree is only now being carried out: "whose will is *herein being* accomplished".

933. **κυριωτέρους**, sc. **προστάτας**. On the sense of **κύριος** implied see v. 366 **κύρος**.

935. **διε Πελασγῶν**, ὡς "δία γυναικῶν" Schol. (Od. xviii. 207, iv. 305 &c.). Even in epic times the word approximates to a mere superlative **ἀριστε** or **μέγιστε**.

936. **πρόφρων**, like **θέλων**, **χρήζων**, a Greek manner of saying "if you please", tempering the imperative.

ἡμέτερον, "our own", implying affectionate confidence.

937. **εὐθαρσῇ**, possessing (and therefore inspiring) confidence. He never loses his coolness. **Δαναόν** is an addition denoting that Danaus is no ordinary father, but the Danaus well-known for wisdom.

πρόνοον καὶ βούλαρχον. See v. 11. Partly proleptic.

940. **καὶ τόπος εὖφρων**. This, though abrupt, may stand for **καὶ ὅπου τόπος**

πᾶς τις ἐπειπεῖν ψόγον ἄλλοθρόοις

εὐτυχος· εἷη δὲ τὰ λῶστα

ξύν τ' εὐκλείᾳ καὶ ἀμηνίτῳ

(975)

βάξει λαῶν ἐγχώρων.

τάσσεσθε, φίλαι δμῳίδες, οὕτως

945

ὥς ἐφ' ἐκάστη διεκλήρωσεν

posito Schwerdt. *tis τόπος* Hartung. 942 εὐτύκτος in εὐτυχτος correct. M, corr. Spanheim. εὐτυχος Turnebus. εὐτροχος Burges. Lacunam trium versuum statuit Hermann. 943—947 regi dant libri. Necessario Klausen choro reddidit. 944 ἐν χώρῳ M. ἐγχώρων scripsi. τῶν ἐν χώρῳ Wellauer. τῶν ἐγχώρων Hermann. Lacunam post λαῶν Weil, plene post λῶστα interpuncto. 945 Dum regi hos

εὐφ. ἐστί. εὐφρων looks to the feelings of the Argives, not to the prudence of the Danaids (which would rather be σώφρων), i. e. τόπος ὅστις ἡμῶν εὖ φρονήσει. Weil, however, says "locus qui malignis populi rumoribus quam minimam materiam praebeat".

941. πᾶς τις κ.τ.λ. The Scholiast supplies the word instinctively required, ἐπεὶ πᾶς ἀνθρωπὸς ἐστὶν ἕτοιμος εἰς τὸ ψέγειν τοὺς ξένους. The asyndeton is to be accounted for by the agitation of the speakers.

ἐπειπεῖν is beyond suspicion. The preposition implies either (1) an object *lying under* censure, praise &c., e.g. ἐπειπεῖν ἐπιτάφιον Σειθηριανῷ Luc. Hist. Cons. 26; τῷ δυσπραγοῦντι δ' ἐπιστενάχειν πᾶς τις ἕτοιμος Ag. 690, or (2) an object *attacked*, e.g. ψόγον ἐπενεγκεῖν Thuc. i. 70.

942. εὐτυχος = ἕτοιμος. Cf. Theoc. xxiv. 86 πῦρ εὐτυκον ἐστω.

εἷη δὲ τὰ λῶστα. Cf. Cho. 868 εἷη δ' ἐπὶ νίκῃ, Ag. 121 τὸ δ' εὖ νικάτω. The paroemiac is sound (see on v. 4).

σύν τ' εὐκλείᾳ καὶ = σύν εὐκλείᾳ τε καὶ, a common hyperbaton with a preposition.

943—947. It is inconceivable that the king should have spoken these lines. The word φίλαι with δμῳίδες is itself sufficient disproof; and the abrupt beginning has forced Hermann (who does give them to the king) to mark a lacuna

of three verses. The request πέμψον (936) implies the king's departure, and he must certainly leave the stage for some time before Danaus comes on. Moreover how should the king assume that Danaus had given by lot a handmaid as θεραποντίδα φερνήν to each daughter? This was a private concern of the Danaids, and it would be for them to order their maids with the term φίλαι. Again, as Oberdick says, the king could not speak in anapaests.

943. ἀμηνίτῳ. Elsewhere (Ag. 649, Hdt. ix. 94, and the adverb Ag. 1034) the word is only used of the wrath of heaven. μῆνις and μηνίω, however, are sufficiently frequent of mankind. Theogn. 1298 θεῶν ἐποπίζεο μῆνιν | βάξιν τ' ἀνθρώπων illustrates the usual application of the nouns.

944. λαῶν. For the plural cf. v. 496.

ἐγχώρων. The paroemiac verse is necessary, but ἐν χώρῳ cannot stand for τῶν ἐν χώρῳ. To join ἐν χώρῳ with τάσσεσθε is weak in itself and leaves λαῶν very bare. The epithet refers to the grudge which natives are always apt to feel against foreigners. The Danaids must be careful of the susceptibilities of the people they have come among.

946. ἐφ' ἐκάστη. The dower is something given to *increase* the value of the wife. ἐπιφέρεισθαι is the proper word of a wife "bringing *with her*" a dowry.

Δαναὸς θεραποντίδα φερνήν.

ΔΑ. ὦ παῖδες, Ἀργείοισιν εὐχέσθαι χρεὼν (980)
 θύειν τε λείβειν θ', ὡς θεοῖς Ὀλυμπίοις,
 σπονδάς, ἐπεὶ σωτήρες οὐ διχορρόπως· 950
 καὶ μου τὰ κηρυχθέντα πρὸς τοὺς ἐν τέλει

versus dat, legit Hermann τάσσεσθε, φίλαι, δμῳῖδας. Idem Geel. 948 sqq.
 Sequitur ῥῆσιs apertis mendis plena. Archetypum saepius vix legi posse satis constat.

951—952 καὶ μου τὰ μὲν πραχθέντα πρὸς τοὺς ἑκτενεῖς φίλου ^{ωσ} πικρῶς ἤκουσαν ἀτανεψίους

947. Δαναὸς, not πατήρ ἡμέτερος, but in his relation to the slaves: "Danaus your master".

θεραποντίδα φερνήν. Α φερνή may consist of money, estates, goods, cattle, or human chattels, or all of these. Danaus has allotted to each daughter a dower in some of these kinds, and the δμῳῖδες now present represent that part of the φερνή which consists in θεράποντες. It is not then "a dower consisting of slaves" (as Paley). There may be other parts of the φερνή: this is the part which is θεραποντίς.

948. The king has left the stage at v. 944, and the difficulty which commentators feel as to the short space of time between his departure and the arrival of Danaus is easily removed without recourse to lacunae. The Danaids have called upon their handmaids to arrange themselves, each by her mistress. On the question where these maids have hitherto been, see Introduction ("Outline of the Drama"). The arrangement, performed with proper grace and scenic effect, would take a considerable time, during which verbal accompaniment could be dispensed with.

948 sqq. Danaus enters with a body-guard (no doubt of considerable numbers, otherwise v. 954 would be ridiculous), which for panoramic purposes fills up the stage as the Danaids and their maids fill up the orchestra.

The ῥῆσιs which follows is very corrupt. The corrections here offered claim to be nearer to the MSS. and to account

better for the corrupt readings than others previously attempted. The Scholiast has few comments. From the soundness of some lines and the corruptness of others and from the context in which these corruptions occur, it is fair to assume that in most cases either (1) the sense is figurative, or (2) the expression condensed or striking, or (3) the words unusual. While attempts at restoration should not start from these considerations, but from examination of the MS. readings and the requirements of the context, yet if the restoration so discovered satisfies one or other of these conditions it gains the more authority thereby.

948. All the honours paid to the gods of Olympus, viz. εὐχαί, θυσίαι, σπονδαί are enumerated. εὐχαί and θυσίαι are vows, the performance of vows and offerings for deliverance: σπονδαί are poured to Ζεὺς Σωτήρ (see v. 26). It is to the Argives as σωτήρες that these honours are therefore due. "If we offer vows and sacrifices and libations to delivering Zeus and the other Olympian gods who are ἀποτρόπαιοι, why not then offer similar honours to the delivering Argives?"

Ὀλυμπίοις, i.e. the greatest of gods. The title σωτήρ belongs to Zeus, Apollo (Ag. 512), Hermes (Cho. 2) &c.

950. The omission of the verb after ἐπεὶ is very unusual. A less harsh omission occurs Soph. Aj. 6 ὅπως ἴδης, εἴτ' ἐνδον εἴτ' οὐκ ἐνδον.

951 sq. Weil and Oberdick admit Kruse's conjecture, καὶ μου τὰ μὲν πραχ-

φίλους πικρῶς ἤκουσαν αὐτανεψίους, *cin*
 ἐμοὶ δ' ὁπαδοὺς τούσδε καὶ δορυσσοὺς (985)
 ἔταξαν, ὡς ἔχοιμι τίμιον γέρας,
 καὶ μὴ 'ξ ἀέλπτων δορικανεῖ μόρφῳ θανῶν 955

M. φίλους Guelf. Lectionem meam infra explicavi. Diversissimis modis alii: e.g. ἐγγενεῖς pro ἐκτενεῖς legit Heath, et φίλους e cod. Guelf. et αὐτανεψίους cum Scaligero. ἐκμανεῖς Martin. ἐκγεγεῖς Hermann. καὶ νῦν pro καὶ μου Paley. φαύλους pro φίλους Pauw. κείνων τ. μ. π. π. τὰς ἐκ γένους φίλου π. ἡ. αὐτανεψίους Burgard. Aliquamdiu cogitabam de καὶ μου τ. μ. π. πρὸς τοῦ συγγενοῦς φύλου π. ἡ. αὐτανεψίου i.e. "quae facta essent a genere patrueli (in nos)". Sed vide adnot. 953 ἐμοῦσ (σ in δ' correctum) M. ἐμοῦ δ' Guelf. Corr. Stanley. ἐσμοῦσ δ' L. Schmidt. 955 καὶ μὴτ' ἀέλπτως M, corr. Paley dubitanter. Non dubitanter recepi, quamquam

θέντα πρὸς τοὺς ἐγγενεῖς φίλους πικρῶς ἤκουσαν αὐτανεψίους, which Weil renders "Atque me dicente in nos consanguineos ab ipsis patruelibus commissa cum indignatione audiverunt". This meaning is rather involved for the straightforward style of Aeschylus. And what are the *commissa*? If the reference is to the way in which the Danaids were treated by their cousins in Egypt, that narration was made long ago, before Danaus returned to the stage at v. 579. He had subsequently seen the Egyptian fleet approaching and had gone to report this new development at v. 754. But what he then announces can scarcely be called *in nos commissa* with the indignant reproach *consanguineos* to follow. Yet Weil explains "scilicet narraverat hostilem Aegyptiadarum adventum".

While Danaus is absent, the herald attempts violence, which is frustrated by the king; but of these proceedings (which are indeed *commissa* and all the worse as done by *ipsis patruelibus*) Danaus knew nothing. Only the king could report them. Moreover it is hardly possible that *πραχθέντα* can be joined with *αὐτανεψίους*. The latter must needs follow *πικρῶς ἤκουσαν*, and unless it does so follow, what is the contrast implied in the emphatic *ἐμοί*? That contrast evidently is between the feelings of the Argives towards the Aegyptidae and their feelings towards Danaus.

Of *ἐκτενεῖς* nothing can be made. The termination is probably due to the preceding accus. article, *ἐν τέλει* having passed through *εντενεῖς* to *ἐκτενεῖς*. (In Ag. 105 Auratus emended *ἐκτελέων* to *εντελέων*.) If this view be correct and *μου* be genuine (as it would seem to be), *κηρυχθέντα* is a probable correction of *μὲν πραχθέντα*. *πρὸς* is correct with verbs of announcing. Cf. Cho. 262 ὅπως μὴ...ἀπαγγεῖλη τάδε πρὸς τοὺς κρατοῦντας.

Danaus went as ἀγγελος (v. 753): he would naturally betake himself to the *authorities* (τοὺς ἐν τέλει), who had before proved friendly. There would be no assembly sitting, and Danaus reported to the officers.

Construe καὶ τὰ κ. πρὸς τοὺς-ἐν-τ.-φίλους ἤκουσάν μου πικρῶς αὐτανεψίους. πικρῶς ἀκούειν τινὶ—like πικρῶς ἔχειν, φέρειν βαρέως, χαλεπῶς &c. φέρειν.

953. ἐμοί, by form and position emphatically opposed to their treatment of the αὐτανεψίους.

ὁπαδοὺς, the honour is enhanced by the words καὶ δορυσσοὺς, "not merely an escort, but a king's escort". δορυφόροι was the proper name for the "body-guard" of a Greek despot. Hence the point of τίμιον γέρας v. 954. δορυφόροι are frequently κῶφα πρόσωπα in the drama, and hence Luc. Hist. Cons. 4 ὥσπερ κωμικὸν δορυφόρημα κεχηρῶς σιωπῇ.

955. καὶ μὴτ' of MSS. is untenable. As Paley points out, though μὴτε might

λάβοιμι, χώρα δ' ἄχθος αἰίζων πέλοι.
τοιῶνδε τυγχάνοντας ἐν πρύμνῃ φρενὸς
χάριν σφι θέσθαι τιμιωτέραν χρεών.

(990)

potui καὶ μὴ σφ' ἀέλπτως. μὴ 'π' ἀέλπτοις R. Ellis. μὴτ' ἐξ ἀέλπτων Weil. δόρυκ' ἀνημέρω M. "Egregie emendavit Porsonus" (Weil). 957 sq. εὐπρυμνῇ φρενὸς χάριν σέβεσθαι τιμιωτέραν ἐμοῦ M. σέβεσθε Guelf. ἐν πρύμνῃ Valckenaer. CΦΙΘΕCΘΑΙ pro CEBECΘΑΙ ipse scripsi. χρεών dat etiam Heimsoeth. De metaphora, quae inest, vide adnot. τ. τυγχάνοντα πρευμενῇ φ. χ. σ. τ. θέμις Paley,

answer to a *positive* clause with **δε**, it cannot answer to a clause in which the negative is again understood. While it is possible to say *e. g.* μήτε λάβοιμι..... χώρα δ' ἀγνή εἴη, it is impossible to say μήτε λάβοιμι.....χώρα δὲ ἄχθος [μὴ] εἴη. Paley's 'ξ for τ' is the same change as that made sup. v. 10 (*q. v.*), and the terminations -ως, -φ, -ων are liable to perpetual confusion.

μόρφ, of the *form* of death, as usual.

956. ἄχθος αἰίζων. A pollution brought about by the death of a *ικέτης* to whom the promise of protection had been extended.

αἰίζων, "semper vigens", used without reference to the literal meaning of ἄχθος, but rather to the idea of the curse intended. The curse is a living thing (cf. v. 598). Cf. Ag. 819 ἀτης θυελλαι ζῶσι, Pind. I. v, 8 δλβος ζῶει μᾶσσον.

957 sq. These verses seem to contain the sense: "The Argives have treated us most generously and we must be correspondingly grateful". The reading given in the text affords this meaning with comparatively little change, and with an Aeschylean figure which, though not far-fetched, might easily cause difficulty to a copyist. Construe χρεών (ἔστι), τυγχάνοντας τοιῶνδε, θέσθαι σφι τιμιωτέραν χάριν ἐν πρύμνῃ φρενός, "it behoves us, when we meet with favours like these, to set gratitude to them in a more prominent position in the mind's place of honour". The metaphor is from a ship, of which the poop is always the most honourable and the guiding

part. To seat gratitude in the poop of the mind is to give it a place of guidance in one's thoughts and therefore conduct. This might be expressed by χάριτι (ἣν αὐτοῖς ὀφείλομεν) τιμιωτέραν ἔδραν ἐν τῇ φρενὶ ἡμῶν ἀπονεῖμαι. To a Greek ἐν πρύμνῃ φρενός would at once suggest all the meaning which has to be thus elucidated to the modern understanding. It remains to consider the separate terms.

τυγχάνοντας, either ἡμᾶς or generally, "when folk meet with...". The present because the Argives *continue* to exhibit their goodwill.

ἐν πρύμνῃ φρενός. Cf. note on v. 316.

958. χάριν θέσθαι, the middle, as the action is indirectly reflexive "to record in our own minds". Even where the reflexive force is scarcely discernible the middle of τίθημι is often preferred. Homer has the two voices almost indifferently. In most cases outside epic poetry the middle will be found to have a reference at least to the satisfying of the mind of the agent: cf. ψῆφον θέσθαι (Ag. 816), γνώμην τίθεσθαι (Andoc. 26. 9). Similar to our phrase here is Il. VIII. 449 τοῖσιν κότον ἀνὸν ἐθεσθε, Od. IV. 729 ἐνὶ φρεσὶ θέσθε...μ' ἀνεγεῖραι.

It may be objected that χάριν θέσθαι is commonly used in another sense=χαρίσασθαι, being a periphrasis like χάριν ποιήσασθαι (cf. θέσθαι λησμοσύνην, Soph. Ant. 151), P. V. 782, Hdt. IX. 60 &c. Yet the shifty meaning of χάρις makes χάριν θέσθαι ἐν φρεσὶ ("lay up gratitude in mind") and χάριν θέσθαι τῷ ("to do a favour to...") equally possible. χάριν

καὶ ταῦτ' ἐπεγγράψετε πρὸς γεγραμμένοις
πολλοῖσιν ἄλλοις σωφρονίσμασιν πατρός,
ἀγνώθ' ὅμιλον, ὡς ἐλέγχεται χρόνῳ.
πᾶς δ' ἐν μετοίκῳ γλώσσαν εὐτυκον φέρει
κακὴν, τό τ' εἰπεῖν εὐπετεὺς μύσαγμά πως.

960

(995)

(θέμης Hermann est). εὐπρόμνης Bamberger. 959 ταῦτα μὲν γράψετε M. ταῦτ' ἐπεγγράψετε scripsi. ταῦθ' ἄμ' ἐγγράψασθε Hermann. ταῦτά γ' ἐγγράψετε Valckenaer. ταῦτα νῦν γράψασθε Burges. προσγεγραμμένους M, corr.

Robortellus, nisi fortasse προὔγγεγραμμένοις legendum. 961 ἀγνώθ' ὅμιλος ὡς ἐλέγχεται χρόνῳ M. Turbavit librariorum structura verborum parum nota. Vide adnot. Ceterum haud scio an δμαυλον potius scribendum sit. ἀγνώθ' ὅμιλος ὡς ἐλέγχεται Schwerdt. ἐξελέγχεται Heimsoeth. ὦδ' ἐλέγχεται χρεῶν H. Voss. 962 εὐτυχον M, corr. Spanheim. εὐστοχον Oberdick. εὐτροχον Burges. 963 εὐπετῶς nuper Paley "nisi forte δυσχερὲς reponendum est".

φέρειν is quoted for both meanings. ἐγγύην θέσθαι ordinarily means "to receive a pledge", but in Eum. 898 it means the contrary. If κότον θέσθαι is to "lay up a grudge against", χάριν θέσθαι can also = χάριν ἀπομνήσασθαι.

σφι. This form is commonly denied to Attic verse, though common in Homer and Herodotus. Yet the best mss. give the form in Soph. O. C. 421 ἄλλ' οἱ θεοὶ σφι μῆτε τὴν πεπρωμένην κ.τ.λ., and it is found in mss. of Eur. Med. 398 and Suppl. 769. That it occurs elsewhere in no place in which σφιν could not stand, is not proof. (See ὅμμ' as ἀπαξ λεγ. in senarii Eum. 620.) So long as mss. give it, and no principle can be urged against it, it seems rash to expel it from texts.

τιμιωτέραν, i.e. "in more than ordinary honour".

959. ταῦτα, viz. what follows.

ἐπεγγράψετε. All have felt that μὲν is strange or wrong. Burgard, quoted by Oberdick, says of μὲν answering to a thought rather than to a δέ-clause: "in latina lingua μὲν particulae respondet 'quidem', in patria (i.e. German) 'wenigstens'". It is quite true that in late Greek (e.g. Lucian) μὲν is so used (= γὰρ or γοῦν), and that the use is apparent in Attic in e.g. ἐγὼ μὲν οὐκ οἶδα. But what

would 'quidem', 'wenigstens' or γοῦν do here?

In point of sense it is hoped the correction here given may commend itself. ἐπέγγραφος = "added to a list"; and cf. formations like ἐπεγγέω ἐπεγκεράννυμι.

961. The reading in the text is one which would account for the corruption in M. The proleptic accus. is good Greek. Cf. Ar. Av. 652

ἐστὶν λεγόμενον δὴ τι τὴν ἀλώπεχ', ὡς φλαύρος ἐκοινώνησεν ἀετῷ ποτε.

Soph. Aj. 1141

σὺ δ' ἀντάκουσον τοῦτον, ὡς τεθάψεται. See Shilleto Advers. in Aristot. Rhet. (Cope and Sandys) Vol. III. p. 225.

ἐλέγχεται = κρίνεται, βασανίζεται. The sentiment is general. The application proceeds: "see that time proves your character in a favourable light".

962. ἐν, the scope of the action, "in dealing with". Cf. Soph. Aj. 1315 ἐν ἐμοὶ θρασύς, and see note on v. 125.

φέρει, as an offensive weapon (= φορεῖ). The passage is an echo of vv. 941 sq.

εὐτυκον, the weapon leaps readily from its sheath. The adjective is predicative.

963. τό τ' εἰπεῖν κ.τ.λ. The Scholiast is probably right in rendering τὸ εἰπεῖν μισαρόν τι κατὰ τῶν ξένων εὐχερὲς ἐστίν, despite the order of the words. The alternative rendering, which makes

ὕμᾱς δ' ἐπαινῶ μὴ κατασχύνειν ἐμέ,
 ὦραν ἔχούσας τήνδ' ἐπίστρεπτον βροτοῖς. 965
 τέρειν' ὁπώρα δ' εὐφύλακτος οὐδαμῶς·
 θήραις δὲ κηραίνουσι καὶ βροτοί· τί μὴν;

E. v. 941 cuius licet conicere κακὴν τ' ἐπειπεῖν εὐπιθὲς μύσαγμα τῷ; h. e. "malevolamque ad culpam speciosam aliquo modo (vel alicui) obiciendam." 966 Fortasse πέπειρ', quae forma utpote rara facile depravari poterat. 967 θήρες M, corr. Wieseler. In versibus hinc ad 970 sequentibus admodum obscura est sententia, neque mirum est tantum inter se differre editi. Sed cernere mihi videor, quod de arborum fructibus in vv. 966—968 dicatur, id in v. 969 ad corporis aetatem per similitudinem

εὐπετὲς an epithet of μύσαγμα and leaves τὸ εἰπεῖν as a second (exegetic) accus. with φέρει, is adopted by Weil. But φέρει γλῶσσαν κακὴν τό τ' εἰπεῖν does not sound like Aeschylus, nor is εὐπετὲς an epithet very suitable to μύσαγμα. On the other hand εὐπετὲς omitting ἐστὶ is an expression which would sufficiently explain itself despite its position. In the question of position much allowance must be made for two considerations, (1) the suitability of εὐπετὲς as epithet to μύσαγμα, (2) the familiar uses of εὐπετὲς. εὐπετὲς without the verb (cf. ἔτοιμον, βῆδιον &c.) Plat. Rep. 365 C οὐδὲν εὐπετὲς, φήσομεν, τῶν μεγάλων.

964. The practical application of the σωφρονίσματα just given: "so do you..."

ὕμᾱς and ἐμέ in antithesis. "As I have gained such honour for you, and as time proves worth, do not bring shame upon me".

ἐπαινῶ=παραινῶ, as in Cho. 581.

965. τήνδ', "so marked as this of yours".

ἐπίστρεπτον, τὴν ἐπιστροφῆς δεομένην· ἢ τὴν ἐπιστρέφουσαν εἰς θέαν. Schol. i.e. he was in doubt whether it was gerundival or participial. Better, perhaps, πρὸς ἣν ἐπιστρέφονται οἱ βροτοί. For the expression cf. Cho. 349 τέκνων τ' ἐν κελεύθοις ἐπίστρεπτον αἰὼ κτίσας (rightly explained in the scholion ὡς τοὺς ἀπαντῶντας ἐπιστρέφεσθαι πρὸς θέαν). A public admiration similar to that expressed in δακτυλόδεικτος.

βροτοῖς, "folk". The dative of reference, cf. Eum. 191 ἀπόπτυστοι θεοῖς.

966 sqq. The beauty and youth of virgins are compared, in a similitude of greater length than usual for Aeschylus, to the tempting fruit enclosed in a garden, which is much coveted and needs careful watching. The text is unfortunately very doubtful, v. 970 being the most corrupt line in Aeschylus. It has been supposed in the emendations given above that much corruption was due to the fact of four successive lines (968—971) beginning with the letter κ, three of them with κα, and two with καί. It was almost to be expected that the eye of the copyist would be led astray. V. 970 was probably very faint in the archetype. Oberdick has a long discussion, which is rather difficult to follow, and which leads to a readjustment of the passage into the order 970, 969, 966, 967 &c., with textual corrections in 970 and 967. This is a heroic remedy scarcely warranted even by the corruptness of vv. 969, 970.

966. τέρειν' ὁπώρα, here literal, of actual grapes and other fruit, though the comparison which is to come is already suggested by ὁπώρα (a word common in the transferred sense). Other readings make ὁπώρα="your beauty". The similitude is well known. Cf. Catull. xvii. 13 Cui cum sit viridissimo nupta flore puella | asservanda nigerrimis diligentius uvis &c.

967. The identity of pronunciation of ε and αι leaves us the choice of θήρες or

καὶ κνώδαλα πτεροῦντα καὶ πεδοστιβῆ.
καὶ σώματα στάζοντα κηρύσσει Κύπρις

(1000)

transferri. Idcirco (praeter alias causas) καὶ σώματα pro καρπώματα scripsi. Dum de virginum aetate *vv.* 967—968 intellegunt nonnulli (Martin Wecklein Weil), hic scribunt θεοὶ σφε κηραίνουσι. τιμὴν *M.* τεμείν Hartung. Posses, si opus esset, χλιδήν. 968 παιδοστιβῆ *M.*, corr. Robortellus. 969 καρπώματα *M.* Et in huius versus et in sequentis initio error factus est propter similia illa καὶ κνώδαλα, καὶ σώματα, κηρωικήν. De ipso κάρπωμα vocabulo vide infra. Servant fere omnes, praeter quod καρπώματ' ἀκμάζοντα debilius dat Auratus, καρπώμαθ', ἀ cum praecedentibus coniungens

θῆραις. The objection to the former is that it is repeated in κνώδαλα πτεροῦντα καὶ πεδοστιβῆ, which includes all the θῆρες possible in the case. Weil after Martin reads θεοὶ σφε, and if ὀπώρα were = *flos virginum*, θεοὶ would be possible and the gradation θεοὶ, βροτοί, κνώδαλα good in itself. But θῆρες is an altogether unlikely corruption of θεοί, nor is it likely to have been a gloss on so common a word as κνώδαλα. If ὀπώρα is literal (of fruit) the gods cannot be said to covet it, nor can it be protected from them. The meaning (see crit. note) is "It is hard to keep guard upon tender fruit, for both men and brutes covet it:.....so (969 sqq.) it is hard to keep guard on maidenhood".

βροτοί = ἄνθρωποι, is not rarely opposed to "brutes".

θῆραις, *i.e.* they lie in wait, watching for a chance. Cf. Soph. Aj. 3 πειρᾶν τω' ἐχθρῶν ἀρπάσαι θηρώμενον.

κηραίνουσι, ἐπιθυμῶ δουλέουσι Schol. rightly. This meaning is more common than that of 'harm', 'destroy', which, however, seems to be attested by Eum. 127 δειγῆς δρακαίνης ἐξεκῆραν μένος.

τὶ μὴν; the sententious Danaus will not deny that nature is nature. Cf. Eum. 203, Ag. 672.

969. MSS. give καρπώματα with a disagreeable asyndeton. The apparent appropriateness of the mention of καρποὶ in the context would seem to place καρπώματα out of suspicion. Yet examination tends to discredit καρπώματα even in point of form (*i.e.* as an equivalent of

καρπούς). κάρπωμα is according to Hesychius "profit", *i.e.* ὃ τις καρποῦται. Aeschylus is fond of formations in -ωμα (connected, however, with verbs in -ω), but we require some assurance that κάρπωμα can be a mere equivalent of καρπός in the literal sense of fruit upon a tree. The dictionaries are wrong in giving λωτισμα = "flower": it is rather ὃ τις λωτίζεται. If ὀπώρα above were metaphorical and the metaphor were kept up here, the change to the application would come at *v.* 971 καὶ παρθένων... It is better to let the application begin here and to read καὶ σώματα, καὶ standing in the sense of οὕτω καί, as it so commonly does: *e.g.* Pind. Ol. VII. 1—7 φιάλαν ὥς εἴ τις δωρήσεται.....καὶ ἐγὼ νέκταρ χυτὸν κ.τ.λ. Amid the similar beginnings

ΚΑΙΚΝΩΔΑΛΑ...

ΚΑΙCΩΜΑΤΑ...

ΚΗΤΩΡΙΚΗΝ...

ΚΑΙΠΑΡΘΕΝΩΝ...

it was natural that ΚΑΡΠΩΜΑΤΑ should be written, and that a specious air of fitness to the place should maintain it. The sense then is "as with fruit ...so with human bodies".

στάζοντα, "ripe". 'Dripping ripe' is a phrase still in familiar use.

κηρύσσει. There can scarcely be a metaphor from "offering for sale", as Paley supposes. It is a case of plunder, not of purchase. Paley himself suggests the thought τοῦπλέοντος ἀρπάσαι, which is incompatible with buying. Rather "Cypris spreads the news": she is chosen

κηπωρικὴν λαβοῦσ' ἀνεωσμένην θύραν,
καὶ παρθένων χλιδαῖσιν εὐμόρφοις ἔπι
πᾶς τις παρελθὼν ὄμματος θελκτήριον
τόξευμ' ἔπεμψεν, ἱμέρου νικώμενος.

970

(1005)

Hermann. 970 Corruptissimus omnium, qui sunt in hac fabula, senariorum exstat

in M. *καλωρα κωλυουσας θωσμένην ἐρώ.* Omnino desperant nonnulli. Meliores tantum, quae mihi videntur, coniecturas commemoro. ὦραν κολουεὶ κᾶνθος οὐ μένεω ἐῶ Weil, κάλωπεκ' ὠρεύουσας ἀνθόσμην ἐρώ R. Ellis, uterque tamen satis audacter. κάξωρα Canter. κάωρα Stanley. καὶ δῶρα Butler. ἄωρα κωλύουσα προὔσελεῖν ἔρον Wecklein. κάωρα κωλύουσα προσμένειν θέρος Paley, versum omissum suspicans.

as the κῆρυξ because of her own eagerness to instigate men to her rites. "Let Cypris once see a way opened into the orchard of virginity and she proclaims the ripe fruit inside".

970. If the correction above given be near the mark, the figure is well continued. The clue lies in the letters given by M, *αν θωσμενην*, which clearly contain a perfect participle, which was in all probability *ἀνεωσμένην*, though it may have been *ἀνεωγμένην* (cf. note on 431, ἔσω, ἐγώ). *ἀνωθέω* is to 'push back' = *ἀνακλίνειν*, *ἀνοίγειν*. Homer uses *ἀνακλίνειν* *θύρην* Od. XXII. 156 and Od. XI. 595 as the opposite of *ἐπιθεῖναι*, to 'put to' the door. The simple *ὠθεῖν* *θύραν* = 'force' a door, Ar. Vesp. 152, Lys. 947. Cf. *ὠθεῖν* *πόλιν* Eur. Or. 1562.

The noun which should be supplied with the feminine participle seems therefore to be *Θύραν*, which is represented in the MSS only by *ΕΡω*. The door is the *κηπαία* *θύρα* (Dem. 1155. 13), which is the only door in keeping with the context. This same door is called by Theophrastus (H. P. VII. 4, 5) the *κηπωρικὴ* *θύρα*; and from this name the *καλωρα* *κω* of M may in the surroundings very well have originated. The remaining letters *λυσουσ* present more difficulty. The participle *λύουσ'*, while appropriate to undoing bolts (*λύειν* *κλῆθρα* S. c. T. 396), is not possible of a door already opened. Rather Cypris *finds* the door opened. In Xen. Hell. v. 4. 7 we have *εἰ δὲ λή-*

ψονται τὴν θύραν ἀνεωγμένην ἡπείλησαν ἀποκτενεῖν ἅπαντας τοὺς ἐν τῇ οἰκίᾳ. Here *λαβοῦσ'* is equally appropriate. The maids are supposed to be fruit closely shut in an orchard, but Cypris finding the gate pushed back by some chance, straightway spreads the news of the ripeness inside.

971. *καὶ*, "and thereupon".

χλιδαῖσιν, cf. Pers. 543 *χλιδανῆς ἡβης τέρψιν*.

972. *παρελθὼν*, still keeping up the metaphor of the garden.

θελκτήριον, active: the passer-by sends from his eye a shaft "intended to charm". This is the missile whereby he seeks to *bring down* the fruit. Hence the *ἐπὶ* of hostility or object assailed. The connection of *ἔρω*s and *θέλγειν* is old and frequent: cf. Od. XVIII. 212, P. V. 865, Eur. Hipp. 1274 &c.

973. For the "arrow of the eye" cf. Ag. 239 *ἐβαλλ' ἑκαστον ἅπ' ὀφθαλμοῦ βέλει φιλοκτενῶν*, Ag. 743 *μαλθακὸν ὀφθαλμῶν βέλος, δακρυόεντος ἔρωτος ἄνθρωπος*.

ἔπεμψεν, gnomic. *ἱμέρου νικώμενος*, i. e. he cannot help himself. The words are an excuse (like *τί μήν*; v. 967), the temptation, as Danaus grants, being too great. The dative is more common; *ἔπνευ ν.* (Ag. 291), *κέρδεσιν* (342), *λόγοισιν* (583), *ἡδονῇ* (Soph. El. 1272). The dative rather represents the instrument, the genitive the superior opponent (quasi-personified).

- πρὸς ταῦτα μὴ πάθωμεν, ὦν πολλὺς πόνος
 πολλὺς δὲ πόντος εἶνεκ' ἠρόθη δορί· 975
 μηδ' αἰσχος ἡμῖν, ἡδονὴν δ' ἐχθροῖς ἐμοῖς
 πράξωμεν· οἴκησις δὲ καὶ διπλὴ πάρα·
 τὴν μὲν Πελασγός, τὴν δὲ καὶ πόλις διδοῖ, (1010)
 οἰκεῖν λάτρων ἄτερθεν· εὐπετὴ τάδε.
 μόνον φύλαξαι τάσδ' ἐπιστολὰς πατρός, 980
 τὸ σωφρονεῖν τιμῶσα τοῦ βίου πλέον.
 ΧΟ. τᾶλλ' εὐτυχοῖμεν πρὸς θεῶν Ὀλυμπίων·
 ἐμῆς δ' ὁπώρας εἶνεκ' εὖ θάρσει, πάτερ. (1015)
 εἰ γάρ τι μὴ θεοῖς βεβούλευται νέον,

Adducor me verum invenisse ex illo ἀνθΩCμένην viam indagantem. 974 παρῶ-
 μεν vel προώμεθ' Tournier minus bene. 975 οὖν ἐκληρώθη M, corr. Heath, nisi
 quod οὔνεκ' non εἶνεκ' scripsit. A nihil aliud est quam A ultima verbi οὔνεκα littera.
 977 οἰκήσεις M, corr. Robertellus. 978 χὴ πόλις Burges. 979 λατρῶν M,
 corr. Hermann. 980 φυλάξει M. 983 οὔνεκ' M. 984 θεοῖς γὰρ εἰ τι

974. ὦν...ἠρόθη, a brachylogy for ὦν
 εἶνεκα πολλὺς πόντος ἀνηλώθη, πολλὺς δὲ
 κ.τ.λ., while ὦν εἶνεκα itself is a natural
 Greek brachylogy for "quorum vitando-
 rum causa". The former is a zeugma,
 but scarcely deserves to be called by
 Hermann "exemplum audacissimi zeug-
 matis", when we think of P. V. 21 ἔν'
 οὔτε φωνὴν οὔτε του μορφὴν βροτῶν |
 δῦει,

975. ἠρόθη. The ploughing of the
 sea has been a favourite metaphor at all
 times. Each succession of poets, Greek,
 Roman, English, has revived it afresh.
 Cf. Anthol. Pal. IX. 242 πόντου ἀροτρευ-
 τήρ (quoted by Schwerdt): Ov. Trist. 1.
 2. 76 vastum mutandis mercibus aequor
 aro. Aeschylus with his usual vigour
 employs the metaphor with reference to
 the labour involved. The repetition of
 π in the mention of labour is probably
 intentional, cf. Pers. 509 Θρήκην περά-
 σαντες μόγισ πολλῶ πόνῳ, and 668 τίνα
 πόλις πονεῖ πόνον; So Pindar affects
 recurrences of φ and Lucretius and
 Vergil of v.

976. ἐχθροῖς ἐμοῖς, not the Aegypti-

dae, for they would find no pleasure in
 the circumstance; nor is ἐμοῖς = ἡμετέ-
 ροις. Rather "my enemies, if I should
 have any in Argos". To the Argives
 Danaus will be the political and social
 representative of the family, and hence
 the only one liable to make enemies.

978. τὴν μὲν, either depending on
 οἰκεῖν or on διδοῖ, i.e. διδοῖ οἰκεῖν τὴν μὲν
 οἴκησιν, or διδοῖ, (ὥστε) οἰκεῖν (αὐτήν).
 The former is less good.

The form διδοῖ is only found here in
 an Attic writer. It is Epic and Ionic
 and occurs in Pindar.

979. λάτρων ἄτερθεν, v. sup. 931.
 εὐπετὴ, a metaphor from dice. Cf.
 Ag. 32, where εὖ πεσόντα is made clear
 by τρις ἐξ βαλοῦσης τῆσδε μοι φρυκτωρίας,
 Ag. 552 τὰ μὲν τις εὖ λέξειεν εὐπετῶς
 ἔχειν | τὰ δ' αὖτε κάπιμομφα.

984. The absence of caesura is suffi-
 ciently accounted for by the emphasis
 on θεοῖς (which is therefore also kept di-
 syllabic). "If the great gods have not
 willed otherwise, you may depend on
 me".

ἵχνος τὸ πρόσθεν οὐ διαστρέψω φρενός.

985

ἴτε μὲν ἄστνδ', ἄνακτας

στρ. α'.

μάκαρας θεοὺς γανάνοντες πολιοῦχους

μή β. v. Weil. Melior est vulgata.

986 sqq. Hunc chori cantum diversissime

distribuunt editt. Alii Danaidum hemichoriis dant alternantibus, alii per hemichoria inter Danaides et ancillas disponunt: neque tamen ubi incipiant desinantque hemichoria satis constat. Rationem eius distributionis, quam ipse proposui, infra dedi quam potui brevissime.

986 ἄστυνάκτας M et editt.: ἄστυΔΑρακτας

reposui. Ceterum ἴτε νυν Paley.

987 μακρας M, corr. Stanley. γανάνοντες M,

986 sqq. The manner in which this *carmen exodicum* (though not textually so corrupt as some other passages) is to be distributed, is the subject of much dissension. It is clear that the whole ode cannot have been sung by the whole chorus, for in vv. 1020—1029 an altercation takes place, representing the views of two different parties. The Danaids have hitherto been unanimous in their loathing of the marriage, and the only reasonable view according to which one section of them can be supposed to argue against the other, is the view that one party is more resigned to and confident in the will of heaven, and that certain expressions prompt this party to warn the rest of the recklessness of their speech. The desperate fear of vv. 1011—1014 exactly recalls that of vv. 713—738, where the Danaids had apparently abandoned hope. It should be remembered that this play is only introductory; the Danaids are not yet in safety, and they are, as a matter of fact, subsequently forced into the marriage. It is therefore appropriate that after their praises of Argos (986—997), their prayer to Artemis (998—1001), and their claim that Cypris should not be denied her attendant delights (1002—1010), some among them should express the fear that after all there is no avoidance of the evil (1011—1014). The rest reply that they must leave the matter to Zeus (1015—1019). "Then", say the other party, "may Zeus

protect us from the marriage". This leads to the altercation which ends at v. 1029. The change from the ionic a minore to trochaic metre represents the end of the discussion, and the two ἡμῶν unite in a common prayer. This seems a more natural distribution than to allow,—as many editors do (Haupt, Oberdick, Boeckh, Voss, Kruse),—the handmaids to form a half-chorus. The sentiments which have been thought better suited to the handmaids than to the Danaids are sufficiently explained in the above manner. Some misconception has arisen through the words ὑποδέξασθε δ', ὁπαδοί, μέλος, as if ὑποδέξασθε meant διαδέξασθε. There is no authority for such a sense, and μέλος refers only to the tune.

986. ἴτε μὲν. μὴν with imperative also Cho. 963 ἀνα γε μάν, δόμοι. ἀγε μὴν Il. i. 302, ὅρα γε μὴν Soph. O. C. 587 &c. In such use μὴν is adversative: "on, however".

ἄστυδ'. ἄστυνάξ is unknown except as a proper name. It is unsuitable here, since it would emphasise the city-gods as opposed to those of the country, whereas immediately these same deities are divided into πολιοῦχους (perhaps in the narrower sense, gods of the ἀκρόπολις) and gods of the country "about Erasinus" (= θεοὺς πεδιονόμους, ἀγρονόμους). Cf. sup. 472.

987. γανάνοντες. γανάνω, γανώνω are the only active forms. γάννυμαι is used in

τε καὶ οἱ χεῦμ' Ἑρασίνου (1020)

περιναίουσιν παλαιόν.

ὑποδέξασθε δ', ὄπαδοί,

990

μέλος· αἶνος δὲ πόλιν τάνδε Πελασγῶν

ἔχέτω, μηδ' ἔτι Νείλου

προχοῶς σέβωμεν ὕμνοις,

(1025)

corr. Pauw, Hermann. ἀγαλοῦντες Paley. 989 περιναίετε M. Sequor Marck-scheffellium. Ortus est error ex eo, quod librarius antiquus invocationem hanc esse somniabat. περιναίονται Hermann. 990 ὑποδέξασθ' M, corr. Heath. 991 μένος M, corr. Legrand. αἶνός M, corr. Robortellus. 991 τήνδε M. 993 πρὸς χοῶς M, corr. Robortellus.

a middle sense. There is no possibility of such a shape as γαναέντες. The masculine participle because it includes, besides the women, Danaus and the escort.

988. Ἑρασίνου. The Ἑρασίνος or Ἀρσίνος is named both because it lies in the way which the Danaids would take citywards, and also as being the most notable river in Argolis. Whereas the Inachus became dry in summer, the Erasinus did not—an important matter to πολυδίψιον Ἀργος. Strabo VIII. 6 states the view commonly held, that this river was a continuation of the Stymphalian river which disappears at Mt Apelausion in Arcadia. Cf. Hdt. VI. 76 ποταμὸν Ἑρασίνον, ὃς λέγεται ῥέειν ἐκ τῆς Στυμφαλίδος λίμνης. Ov. Met. XV. 275 Redditur Argolicis ingens Erasinus in arvis.

989. περιναίουσιν. Hermann's περιναίονται as a correction of περιναίετε is only supported by the habitual confusion of αι and ε. But this peculiar middle of ναίω occurs nowhere else; and it is more natural to suppose that the second person was written instead of the third by an early copyist for the reason given in the crit. note.

παλαιόν. With reference on the one hand to the unfailing stream and its mysterious origin; on the other allusively to the antiquity of the Argive community and its gods. Such antiquity is honourable to deities. Cf. S. c. T. 104 παλαι-

χθων Ἀρης, where the Scholiast has ὁ ἐκ παλαιοῦ κληρωσάμενος τήνδε τὴν γῆν.

990. ὑποδέξασθε, not = διαδέξασθε. The ὄπαδοί bear no part in the words. According to Plato (in one place) μέλος, 'lyric song', is ἐκ τριῶν συγκεκείμενον, λόγου τε καὶ ἁρμονίας καὶ ῥυθμοῦ. In a narrower sense however μέλος, 'tune', is opposed by him to ῥυθμός and ῥήμα. Legg. 356 c ῥυθμοῦ ἢ μέλους ἢ ῥήματος ἐχόμενον. Cf. ἐν μέλει, παρὰ μέλος which refer only to tune. The attendants are only bidden to accompany the song with suitable steps or motions. As one πίνει ὑπὸ σάλπιγγος (Ar. Ach. 1001) or ᾄδει ὑπ' αὐλητῆρος (Archil. 106), so one may προβαίνειν, κνεῖσθαι, ὀρχεῖσθαι &c. ὑπὸ μέλους.

ὄπαδοί are the handmaids, the ὄπαονες of v. 922.

992. ἔχέτω, "have as its theme". In the following verses (to 997) the Danaids transfer once for all their homage from the ποταμὸς κουροτρόφος of Egypt to those of Argos. Cf. sup. 827—832. The epithets are intended to declare that the rivers of Argos are not inferior to the Nile in its boasted powers of fecundation (πολύτεκνοι cf. v. 830) and its purity (θελεμόν πῶμα). Of the Nile the προχοαί are mentioned as the most marked characteristic, and the terms of comparison therefore amount to the same as those of v. 3 προστομίῳ λεπταμάθῳ Νείλου and v. 32 χέρσῳ τῇδ' ἐν Ἀσώδει.

ποταμοὺς δ', οἷ διὰ χώρας ἀντ. α'.
 θελεμὸν πῶμα χέουσιν πολύτεκνοι, 995
 λιπαροῖς χεύμασι γαίας
 τόδε μειλίσσοντες οὐδας. (1030)
 ἐπίδοι δ' Ἄρτεμις ἀγνὰ
 στόλον οἰκτιζόμενα, μηδ' ὑπ' ἀνάγκας
 γάμος ἔλθοι Κυθερείας 1000
 στυγίῳν πέλοι τόδ' ἄθλον.

HM. β'. Κύπριδος δ' οὐκ ἀμελεῖ θεσμός ὅδ' εὐφρων. στρ. β'.
 δύναται γὰρ Διὸς ἄγχιστα σὺν Ἡρᾷ, (1036)

995 θαλερὸν cod. Par. 997 μειλίσσοντες M, corr. Pauw. 999 For-
 tasse οἰκτιζόμενον. 1000 τέλος Weil. ἔλθει M, recte Par. Κυθέρεις
 Guelf.; recepit Hermann. 1001 στύγειον M, corr. dubitanter
 Wecklein. στυγερῶν Hermann. στυγερὸν Turnebus. στύγιον Stephanus. πέλει
 Guelf. 1002 κύπριδος M. δ' addidit Pauw. ἀμελεῖν Nauck. Nil

995. **θελεμὸν.** The reading **θαλερὸν**, though specious, is not necessary. Hesychius has the gloss **θελεμὸν· οἰκτρὸν, ἥσυχον· θελεμῶς· ἥσυχῶς**. The second explanation **ἥσυχον** is suitable to this place. **θελεμωτέρῳ** is not an improbable correction (Conington) of S. c. T. 707.

πῶμα. This was the boasted excellence of the Nile. P. V. 812 **ἴησι σεπτὸν Νεῖλος εὐποτον βέος**. The same epithet is used of water in the plains of Argos P. V. 676 **εὐποτον Κερχνηίας βέος**.

θελ. πῶμα and **πολύτεκνοι** are to be joined in sense, since it is the drinking of the water that produces the fecundity.

998. **ἐπίδοι κ.τ.λ.** V. sup. 123. As **οἰκτιζομαι** generally means to "bewail", "utter a piteous cry" (cf. Eum. 515 **τάχ' ἂν οἰκτον οἰκτίσαιτο**), and as **στόλον** seems to be somewhat bare without an epithet or pronoun-adjective (**τόνδε, ἡμέτερον** &c.), while **ἐπίδοι** sufficiently *implies* favour, it is probable that **οἰκτιζόμενον** is the true reading.

999. **ὑπ' ἀνάγκας Κυθερείας, i. e.** through forceful lust, lit. "by Cytherean compulsion" = "by compulsion of Cytherea". Paley compares **Διομήδεια ἀνάγκη** of Ar. Eccl. 1029. The formation is much the same as that of *e.g.* **βίη Ἐτεο-**

κλείη (i. e. = ὑπὸ Κυθερείας ἀναγκαζούσης).

1001. The Greek moral code did not embrace love of enemies (v. Plato Rep. 332 D), and, as Hermann remarks, "quod a se alienum esse cupiunt inimicis imprecantur". Cf. Prom. V. 864 **τοιὰδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις**, P. V. 972. See note on v. 351.

1002. Anxious to avoid the **φθόνος** of Cypris, which might be provoked by vv. 999 sq., the other **ἡμυχόριον** hastens to add "this our song is indeed not regardless of Cypris: we pay all homage to her when she comes accompanied by her charms and dalliance".

ὅδε, i. e. ὁ ἡμέτερος, the **θεσμός** being the **μέλος** of v. 991. **ὁ τοῦ ἡμετέρου ὕμνον νόμος** Schol. Though **νόμος** is common, **θεσμός** is rare. Yet cf. Pind. Ol. VII. 88 **ὦ Ζεῦ...τίμα ὕμνον τεθμὸν Ὀλυμπιονίκαν**.

εὐφρων, "well-meaning", *i. e.* towards Aphrodite.

1003. **δύναται κ.τ.λ.** might be translated either (1) "her power, equally with that of Hera, approaches nearest to the power of Zeus": or (2) "she along with Hera has influence most near to Zeus", *i. e.* she has the ear of Zeus. The latter is much the better. **δύναται** "possesses

τίεται δ' αἰολόμητις
 θεὸς ἔργοις περισμένους·
 μετάκοινοι δὲ φίλα ματρὶ πάρεισιν
 Πόθος, ᾧ τ' οὐδὲν ἄπαρνον τελέθει θέλκ-
 τορι Πειθοῖ· δέδοται δ' Ἄρ-

1005

(1040)

coniectura opus.

1005 ἐπὶ σεμνοῖς M. περισμένους scripsi.

1006 δ' αἰ

φίλαι M. δὲ φίλαι Par. corr. Bothe.

1007 τ' M. ᾧ τ' Wellauer. θεακτορι M,

corr. Bothe.

1008 πιθοῖ M. πειθοῖ cod. Par. Πειθῶ Haupt.

power" used absolutely (= μέγα δύναται) as in the phrase οἱ δυνάμενοι. Cf. Hdt. VII. 5 δυνάμενος παρ' αὐτῷ μέγιστον Περσέων, Eum. 950 μέγα δύναται πότνι' Ἐρινὸς παρὰ τ' ἀθανάτοισι τοῖς θ' ὑπὸ γαῖαν. In the theology of Aeschylus Zeus is supreme sovereign. Here Cypris and Hera are most influential in his court. Διὸς ἀγχιστα is of local position or relation of intimacy, and the whole approximates to μέγιστον δύναται παρὰ Ζηνί. Zeus is susceptible to the persuasions of love.

1004 sq. = "But though we pay her homage, we claim that the crafty goddess is not honoured by conduct like that of Aegyptus' sons. It is not forced unions that please Aphrodite, but εὐνή with φιλότης".

ἔργοις, "rites", a common term in this connection. Cf. φιλοτήσια ἔργα Od. XI. 246, also called ἔργα Ἐρωτος, Ἀφροδίτης, Κυπρογενοῦς &c. The notion of sacred rites is here prominent (cf. ἔρδειν, *operari, facere*). Hence the adjective.

περισμένοις. The dative with ἐπὶ seems to have no place in the context. περι- = "very". For interchange of περι and ἐπὶ v. Cobet, Var. Lect. 2nd edit. pp. 278 sqq.

The epithet αἰολόμητις to mark that the "wiles" in question are wanting in the present case.

1006 sqq. "And Yearning and Persuasion always go hand in hand with Cypris; yet here we do not yearn, nor they persuade".

φίλα, to add to the pleasing picture. With this compare the description of Aphrodite's cestus Il. XIV. 216 ἐνθ' ἐνὶ μὲν φιλότης, ἐν δ' Ἰμερος, ἐν δ' ὀαριστὸς | πάρφασις, ἥτ' ἔκλεψε νόον πύκα περ φρονέοντων.

θέλκτορι. For the masculine form cf. τύχη σωτήρ Ag. 664. The dative πειθοῖ is a rare attraction. Yet cf. Od. i. 69 Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῖ ἀλάωσεν, | ἀντίθεον Πολύφημον.

1008 = "And not only Yearning and Persuasion play their part, but Music too and the whispering dalliance of the Loves have their office allotted by the Queen, Aphrodite".

Aphrodite administers her queenly powers by means of satraps who have their several functions (μοῖρας). Music has one such μοῖρα, the Loves another. μοῖρα of an office Eum. 476 αἵται δ' ἔχουσι μοῖραν οὐκ εὐπέπελον, Eur. Bacc. 302 Ἀρεὼς τε μοῖραν μεταλαβὼν ἔχει τινά (viz. Dionysus). In Cho. 238 Orestes has τέσσαρας μοῖρας, viz. πατὴρ μητὴρ ἀδελφοῦ ἀδελφῆς. When Zeus (P. V. 229) δαίμοσιν νέμει γέρα | ἄλλοισιν ἄλλα καὶ διαστοιχίζεται | ἀρχήν, each such division is a μοῖρα = "provincia".

The Scholiast's ἡ ἁρμονία μετέχει τῆς Ἀφροδίτης.

Ἄρμονία. According to the Hesiodic theogony Harmonia is the daughter of Aphrodite and Ares (Theog. 937). In Hymn. Apoll. 194 attendants of Aphrodite are εὐπλόκαμοι Χάριτες καὶ εὐφρονες ὦραι | Ἀρμονίῃ θ' Ἥβῃ τε. Love and music have always been associated.

μονία μοῖρ' Ἀφροδίτας
ψεδυρᾷ τρίβῳ τ' Ἐρώτων.

1010

HM. α'. στυφελῶδεις δ' ἐπιπνοίας κακά τ' ἄλγη
πολέμους θ' αἱματόεντας προφοβοῦμαι.

ἀντ. β'.
(1045)

τί ποτ' εὐπλοῖαν ἔπραξαν
ταχυνόμποισι διωγμοῖς;

1009 Ἀρμονίας μοῖρ' Ἀφροδίτα Hartung.

1010 ψεδυρα τρίβοι M. ψεδυρᾷ τρίβῳ

Klausen. Possis τριβῆ, nemo enim nescit saepissime in codd. confundi η et οι. ψεδυραί

τρίβοι Scaliger. ψεδυροστιβῶν τ' Ἐρώτων H. Voss. 1011 φυγάδες δ' ἐπιπνοῖαι M.

ἐπιπνοίας Turnebus. φυγάδεσσιν δ' ἐπι ποινὰς Burges, Zakas. φυγάδεσσιν δ' ἐπι

ποιναὶ Marckscheffel. φυγάδας δ' αὐτ' ἐπιπνοίας Scholefield. ἐπιπλοίας C. G. Haupt.

Meum subter defendi.

1013 ὁπότ' Paley.

1010. ψεδυρᾷ τρίβῳ. Hesychius has ψεδυρός· ψιθυρός. τρίβος and τριβή occasionally overlap each other in use. Thus in Ag. 197 τρίβῳ = τριβῇ 'delay' and in Ag. 391 = τριβῇ 'rubbing'.

ψ. τρίβῳ Ἐρώτων for the personal Ἐρωσι μετὰ παιδιᾷς ψιθυρίζουσι. The terms δαρος and δαρίζειν are particularly used of the converse of lovers. The Scholiast's naïve remark ψευδὴς δὲ, ὅτι πολλὰ ψεύδονται οἱ ἐρώντες seems to shew that he connected ψεδυρᾷ with ψυδρᾷ and ψύθος (= ψεύδος).

The plural Ἐρωτες like 'mater Cupidinum' of Horace. With the sense generally cf. Hor. Od. 1. 2. 33 Erycina ridens, | Quam Iocus circum volat et Cupido.

1011—1013. This ἡμιχόριον gives utterance to despair: "yet I fear they will be victorious and gain their end..."

φυγάδες of M is difficult to emend. It is not hard to see that there are many ways in which the mention of their fugitive condition might be appositely contained in the passage, but none of the suggestions which retain it (v. crit. note) can be called satisfactory.

ἐπιπνοίας = "blasts" (cf. ἐπίπνοιαί χειμεριναὶ Theoph. Vent. 55), and metaphorically "blasts of anger (or frenzy)". ἐπιπνοίας is less poetical. Cf. S. c. T. 343

μαινόμενος δ' ἐπιπνεῖ λαοδόμας μαίνων εὐσέβειαν Ἀρης, and Soph. Ant. 136 μαινομένα ξὺν ὀρμῇ βακχεύων ἐπέπνει. Judging from αἱματόεντας and κακά the noun should be accompanied by an epithet, which is hidden in φυγάδες. στυφελῶδεις seems well suited to the purpose. στυφελίξιν = 'maltreat'. στυφελός in the sense of 'harsh' Pers. 80. στυφελιγμός = 'ill-treatment' in Ar. Eq. 537 οἷας δὲ Κράτης ὀργὰς ὑμῶν ἠνέσχετο καὶ στυφελιγμούς. στυφελώδης = 'stubborn' or 'rude', and from CΤΥΦΕΛΩΔΕΙC to ΦΥΓΑΔΕC, by common error of misplacing and omitting of letters, is not so difficult a step as it might at first sight appear. Thus ΤΥΦ became ΦΥΓ by a sufficiently familiar inversion; and the comparative rarity of the word hastened the corruption.

The Chorus fears that the harsh "breathings-out of threatening and slaughter" of the sons of Aegyptus will lead to "bloody wars and grievous sorrows", and the reason why it fears is stated in the question τί ποτ'..., which the Scholiast rightly explains by δέδοικα, ὅτι εὐπλοίας ἔτυχον, μὴ καὶ τὸ τοῦ γάμου τύχωσι. The fear is exactly that of vv. 713 sqq.

For ἔπραξαν v. sup. 753.

HM. β'. ὅ τί τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν.

1015

Διὸς οὐ παρβατός ἐστιν μεγάλη φρὴν

ἀπέρατος. μέγα λῶων

δὲ γάμων ἅδε τελευτὰ

(1050)

προτερᾶν πέλοι γυναικῶν.

HM. α'. ὁ μέγας Ζεὺς ἀπαλέξαι

στρ. γ'. 1020

1016 παραβάτας M, corr. Askew.

et editt. μέγα λῶων scripsi, quamquam et μάλα πολλῶν...προτέρα πέλοι possis.

1019 προτερᾶν πέλοι M. προτερᾶν πέλει Bothe. πρόπαρ ἂν Oberdick.

1017 ἀπεράντος Pauw. μετὰ πολλῶν

1015 &c. "Well, we cannot resist fate, we must abide the issue".

1016. οὐ παρβατός...φρὴν...ἀπέρατος. For παραβάτος cf. Soph. Ant. 874 κράτος δ' ὅτ' κράτος μέλει παραβατόν οὐδαμῇ πέλει, "not to be thwarted". ἀπέρατος. There is no escaping from (cf. ἀπεράντον δίκτυον P. V. 1078) or getting beyond (ἀπέρατος ποταμός Plut. II. 326 E) the mighty intent of Zeus.

(Dindorf's ἀπεράντος "infinite" is idle and altogether away from the mark.)

Sometimes Zeus is identified with fate, sometimes he administers it, sometimes he is subject to it.

Oberdick quotes in general illustration Pind. P. XII. 30 τό γε μόρσιμον οὐ παρφυκτόν.

1017—1019. The Scholiast has the note μετὰ ἄλλων πολλῶν γάμων γυναικῶν καὶ οὗτος τελεσθήσεται, from which it appears that he took πέλοι as potential = πέλοι ἂν. Kruse thinks ἂν of v. 1015 may continue its influence to πέλοι, despite the intervening independent clause. It is of course possible that the optative owes its existence to nothing better than the syllable -αν of προτερᾶν (quasi προτερ' ἂν). Paley makes πέλοι a wish, "may the end of this marriage be to us as it has been to many women before us", i.e. "a subject of apprehension at first, but happily escaped". To which it may be answered that γάμων τελευτὰ implies consummation of the marriage, and that πέλειν μετὰ τινος in this sense is

an expression which requires support. Another rendering (open to the last objection) is that of Haupt, ἅδε τελευτὰ πέλοι μετὰ πολλῶν γάμων προτερᾶν γυναικῶν, and there is supposed to be an allusion to the crime of the Lemnian women, i.e. "as many women ere now have brought their marriage to the issue of slaying their husbands, so may we". In this view the Danaids have already contemplated the deed they afterwards perpetrate. This is unlikely and scarcely fits in with the tone of resignation. A possible reading is μάλα πολλῶν...προτέρα πέλοι "may this marriage be preferable to very many marriages of women (in time past)". It seems necessary to join τελευτὰ τοῦ γάμων: cf. Ag. 745 ἐπέκρανε δὲ γάμον πικρὰς τελευτάς.

But better still is μέγα λῶων (= πολὺ λῶων)... "may we have far better fortune than women ere now have had", i.e. "we should not be so badly off as some women have been". The tone of resignation is maintained. The construction is ἅδε γ. τ. πέλ. μέγα λῶων προτερᾶν γυναικῶν, where προτ. γυναικῶν is put by the usual brachylogy (cf. κόμαι Χαρίτεσσι ὁμοῖαι) for "the marriages of former women".

προτερᾶν, i.e. τῶν πρὸ τοῦ, or "olden".

1020 sq. "Nevertheless, though we must submit to the will of Zeus, may it be his will that we escape". ὁ μέγας, "that great Zeus". The article and epi-

γάμον Αἰγυπτογενῇ μοι.

HM. β'. τὸ μὲν ἂν βέλτατον εἶη. (1055)
σὺ δὲ θέλγοις ἂν ἄθελκτον.

HM. α'. σὺ δέ γ' οὐκ οἶσθα τὸ μέλλον.

HM. β'. τί δὲ μέλλω φρένα Δίαν (1025)
καθορᾶν, ὅψιν ἄβυσσον;
μέτριον νῦν ἔπος εὔχου. (1060)

HM. α'. τίνα καιρόν με διδάσκεις;

HM. β'. τὰ θεῶν μηδὲν ἀγάζειν.

1023 θέλγεις ἀναθέλκτον M. Veterem correctionem commemorat Stephanus.

they are prompted by the power ascribed in v. 1016 sq.

1021. Αἰγυπτογενῇ, with emphasis. No γάμος could be more grievous.

1022. τὸ μὲν ἂν κ.τ.λ. "that (τὸ = τοῦτο) would indeed be best". ἡμυχ. β' is of course as little inclined to the marriage as ἡμυχ. α', though more resigned to fate. Both order and sense are against taking τὸ with βέλτατον. The separation of article from noun is not an insuperable difficulty, yet τὸ μὲν is instinctively suggestive of an independent value and of a τὸ δὲ ("on the other hand") to follow. The speakers do not anticipate "the best", nor is it, with Greeks, part of fatalism or of pious resignation to say "it will be for the best". Hence the following words σὺ δὲ κ.τ.λ. "but all your prayers cannot alter what Zeus has decided".

1023. ἄθελκτον. Not πρᾶγμα (as Paley), but Δία. The meaning is not "cruel", but "immovable". Cf. P. V. 34 Διὸς γὰρ δυσπαιραίτητος φρένες. *Ibid.* 184 ἀκίχῃ γὰρ ἦθεα καὶ κέαρ ἀπαράμυθον ἔχει Κρόνου παῖς.

1024—1029. α'. "You speak of fate as if our prayers could not affect it: you are very confident: but you do not know how the future is determined".

β'. "No! who am I to behold the will of Zeus working in the depths of his unfathomable mind? Do not go too far".

α'. "Too far? you would, it seems, be my teacher: pray, teach me the true limit".

β'. "The limit is, in regard to the gods, as in other things, 'μηδὲν ἄγαν'".

1026. ὅψιν ἄβυσσον. Cf. vv. 82—84. The accus. in apposition to the sense.

1027. μέτριον ἔπος εὔχου = μέτρον φυλάσσου ἐν τοῖς ἔπεσιν ἃ εὔχει. Paley appositely compares with this and the following καιρόν Hes. Opp. 694 μέτρα φυλάσσεσθαι· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος, and Pind. Ol. XIII. 47 ἔπεται ἐν ἐκάστῳ μέτρον· νοῆσαι δὲ καιρὸς ἄριστος.

καιρός is the exact point which marks the limit of the measure.

εὔχου. Importunate and querulous appeals to heaven may result in φθόνος.

1029. ἀγάζειν, formed from the same base as ἄγαν (an old accusative). The Scholiast explains λίαν ἐξετάζειν, rightly, so far as λίαν is concerned. The explanation of Hesychius ἀγανακτεῖν, βαρέως φέρειν is not possible here. A καιρός is to be stated, and μὴ ἀγανακτεῖν is not a καιρός. The allusion to the proverb μηδὲν ἄγαν is manifest. Theognis (who is a name for the collected gnomic wisdom of Greece, and who was very familiar to Aeschylus) has (v. 401, quoted by Paley) μηδὲν ἄγαν σπεύδειν· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος. Aeschylus refers to the maxim, P. V. 72, 327, S. c. T. 35, 246, Fr. 155.

ΧΟ. Ζεὺς ἀναξ ἀποστέγοι στρ. δ'. 1030
 μοι γάμον δυσάνορα
 δάϊον, ὅσπερ Ἴω (1065)
 πημονᾶς ἐλύσατ' εὖ
 χειρὶ παιωνίᾳ κατάστασιν

1030 ξεῦ M, corr. Robortellus. ἀποστεροῖ M. ἀποστέγοι μοι scripsi. ἀποστρέφοι μοι Hartung. 1031 γάμον M, recte cod. Par. 1034 χ. παιωνίαι κατασχέθων M. κατάσχετον Weil. καταστροφᾶν Hermann: Vide adnot.

1030 sqq. As a new metre and a concluding prayer, this should be given to the whole Chorus, who join in a μέτριον εὐγμα.

ἀναξ implies power on his part, submission on theirs.

ἀποστεροῖ of MSS., of which Weil says "dubitationem movet verbum ἀποστερεῖν insolentius usurpatum", should be spoken of in stronger terms. ἀποστερεῖν, the opposite of ἀποδιδόναι, is to hold back from a person that to which he has a claim. No sense could be more unsuitable here. γάμον of cod. Par. is a trace of the true reading, γάμου being a natural adaptation after ἀποστεροῖ had once been written. ἀποστέγοι 'defendat' is nearer and stronger than ἀποστρέφοι: cf. S. c. T. 234 δυσμενέων δ' ὄχλον πύργος ἀποστέγει. It also recalls ἀπαλέξει μοι of v. 1020. From ἀποστεΓΟΙ-ΜΟΙ μοι was lost and the proper optative form ἀποστεροῖ was written after the corruption to ἀποστεροῖ.

1032. ὅσπερ, clearly better than ὥσπερ: "that same Zeus who did the one, can do the other".

1033. Ἰύσατο, the middle, because he acts in his own cause. It was Hera who brought the trouble on Io, as against Zeus, so that he is in a manner identified with Io in the case. One who has captured, or who has power without concern or effort, λύει, but one who seeks and compasses a deliverance λύεται. Thus Heracles (Hes. Th. 528) Ἰαπετιονίδην

ἐλύσατο δυσφροσινῶν. Prom. V. 235 ἐξελυσάμην βροτοὺς | τοῦ μὴ διαρραισθέν-
 τας εἰς Ἄϊδον μολεῖν. Cf. Dem. de F. L. § 353 τοὺς αἰχμαλώτους οὗ φησι Φίλιππος ἐνθυμηθῆναι λύσασθαι ("to get (or have) them set free").

1034. κατασχέθων of M apparently contains a noun or adjective dependent on κτίσας (= ποιήσας). Hermann's καταστροφᾶν resembles v. 118 τελευτᾶς... πατὴρ πνευμένεις κτίσειν, but does not suit this place so well as that expression suits its context. Weil's κατάσχετον κτίσας is supposed to = κατασχεθῶν 'malum sistendo', but would rather suggest "making her possessed" (cf. κατάσχετος δαιμονίῳ πνεύματι Dion. Hal. i. 31), i. e. by his divinity in the shape of a divine conception. But the right word is probably κατάστασιν = 'restoration', a word used in a medical sense. In Sext. Emp. M. VII. 404 κατάστασις is opposed to μανία, which is exactly the sense required here. Cf. vv. 553 sqq. and P. V. 848 ἐνταῦθα δὲ σε Ζεὺς τίθησιν ἐμφρονα | ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θυγῶν μόνον. κατάστασις is opposed to διαφθορά Plat. Phileb. 46 C ὁπόταν ἐν τῇ καταστάσει τις ᾗ ἐν τῇ διαφθορᾷ τάναντία ἅμα πάθη πάσχη, ῥιγῶν ποτε θέρηται καὶ θερμαινόμενος ψύχεται. In P. V. 673 Io says of herself εὐθὺς δὲ μορφὴ καὶ φρένες διάστροφοι, a state which in v. 643 she calls διαφθοράν. In connection with παιωνίᾳ the correction approaches to certainty.

εὐμενεὶ βία κτίσας. 1035
 καὶ κράτος νέμοι γυναι- ἀντ. δ'.
 ξίν· τὸ βέλτερον κακοῦ (1070)
 καὶ τὸ δίμοιρον αἰνῶ,
 καὶ Δίκῃ δίκας ἔπε-
 σθαι ξὺν εὐχαῖς ἑμαῖς λυτηρίοις 1040
 μαχαναῖς θεοῦ πάρα.

1035 εὐμενῇ βίαν κτίσας Valckenaer. "Fortasse βία θιγῶν" Wecklein. (Mallem βία θιγᾶς et κατασχεθῶν.) 1038 καὶ τε δίμοιρον M, corr. Robortellus. Ceterum κακῶν H. Voss. καὶ τόδ' ἄμοιρον Burges. 1039 δίκῃ δίκας M, corr. Heath. δίκῃ δίκας ἐπεσθαι Conington. 1040 λυτηρίους rec. 1041 μηχαναῖς M,

1035. εὐμενεὶ βία, a slight oxymoron. See on ἀπημάντω σθένει v. 555.

1037 sq. A crux. τὸ βέλτερον κακοῦ is illustrated by II. XVII. 105 κακῶν δέ κε φέρτατον εἴη Cf. note on v. 13 κύδιστ' ἀχέων, Cic. de Off. III. 1 ex malis eligere minima, Aristot. Eth. II. 9 τῶν μὲν ἀγαθῶν αἰεὶ τὸ μέγιστον, τῶν κακῶν δὲ τοῦλάχιστον αἰρεῖσθαι. In all these the superlative and the plural are used, here the comparative and the singular. Weil objects to taking κακοῦ=κακῶν and renders by the rather obscure 'eventum si non secundum ad *adverso praestantiorum*'. But it is not difficult to take κακοῦ as partitive gen. of a collective noun and τὸ βέλτερον as "the better part". "If evil (not 'evils') lies before us, it may come in a worse or a better form, and I am content if I meet with but its better form". τὸ δίμοιρον has always been wrongly explained as "half", or by Stanley as "et quasi temperatam ex ambobus Iovis doliis". (II. XXIV. 527.) Rather δίμοιρος='having a double share', (or a share of two to one as compared with the other sharer). Hence δίμοιρος= $\frac{2}{3}$ (Dion. Hal. VIII. 77) and ἐπιδίμοιρος= $\frac{1}{3}$. δίμοιρος is the adjective for τὰς δύο μοίρας ἔχων. The Scholiast recognised this sense of $\frac{2}{3}$ when he wrote ἡδῶς ἔχω τὸ δίμοιρον τῶν κακῶν σὺν ἐνὶ ἀγαθῷ, ὃ ἐστι ἀπαλλαγὴ τοῦ γάμου. Πίνδαρος "ἐν παρ'

ἐσθλὸν σύνδνο δαλονται πῆματα βροτοῖς ἀθάνατοι" (Pyth. III. 81). The explanation is however wrong in other respects.

In saying "I am content (αἰνῶ=στέρω, ἀγαπῶ) with the better form of evil and with two parts out of three" the Chorus means two shares of good to one of evil. κακοῦ should not be supplied with τὸ δίμοιρον. The expression was no doubt proverbial and = "to get what one can, if one cannot get the whole". So long as their lot is rather better than worse they are content to accept fate.

1039. αἰνῶ continues with the clause of ἐπισθαι. "And I am content that δίκῃ should accompany δίκῃ", i.e. "that judicial award should be given to the side on which Justice is": Judgment does not always side with Justice. δίκῃ in the same sense as that of δίκας διδόναι, λαμβάνειν, αἰτεῖν, ἐπιφέρειν κ.τ.λ.

1040. Construe ἐπισθαι λυτηρίοις μαχαναῖς (through means of deliverance, θεοῦ πάρα (sought from, or sent by, heaven) ξὺν εὐχαῖς ἑμαῖς (by help of my prayers). ἐπισθαι θεοῦ πάρα, ἔπ. λυτ. μαχαναῖς, ἔπ. ξὺν εὐχαῖς are all welded together. ξὺν denotes that though the prayers may not be the cause yet they can help. This approaches to instrumentality. S. c. T. 885 διήλλαχθε σὺν σιδάρφ. Pers. 755 πλοῦτον ἐκτίσω σὺν αἰχμῇ.



Walker & Boutallise,

THE SUPPLIANT MAIDS

OF

ÆSCHYLUS.

Chorus of Danaids.

ZEUS, the suppliant's God, look kindly on our company, which took ship from the dunes of finest sand that edge the mouths of Nile. Though we have quit the land of Zeus, whose pastures blend with Syria, yet is our exile no outlawry for deed of blood laid on us by public ban; but ourselves have wrought it, to escape the suit of men, abhorring unblest bridals with Aegyptus' sons.

Danaus our sire, chief in our counsels and leader of our cause, chose for his move herein, as the noblest thing to suffer, to flee amain across the ocean wave and make for Argos' shore. For thence hath grown our race, claiming its line from the caressing of the gnat-tormented cow and from the onbreathing of Zeus.

To what kindlier land than this then could we come, with none but these poor suppliants' weapons in our hands, boughs wreathed with wool?

O realm, O earth and water white: ye gods on high, and ye nether powers of heavy vengeance who fill the tombs; and Zeus, Deliverer over all, house-ward of godly men, welcome with this land's pity a band of suppliant womenkind; but the wanton swarm of males born of Aegyptus drive ye, swift ship and all, to the deep, ere they tread upon this silted strand. And there let them meet with thunder and lightning and rain-fraught winds on a wild sea, and perish through the wintry buffets of the storm, ere ever they lay their grasp on us, their cousins, and ascend unwilling beds whereto Right says them nay.

And now I call to our succour from over sea the calf begotten of Zeus, the flower-browsing son of that cow, the mother of our line, by the onbreathing of Zeus, and by his caressings,—in name whereof a fated life was being brought to pass, so that she fitly bare an “Epaphus.”

To him I now appeal here, whereabouts our prime mother browsed the grass; and recounting that earlier tale of suffering, I shall both for the nonce shew proofs firm and sure, and yet others of like sort, though unforeseen, shall speedily appear. Aye, in length of time shall truth be known.

Now if it chance that hard by some native of this land is noting the sound of birds, when our plaint of supplication meets his ear he will fancy he hearkens to the voice of the wailing Daulian, Tereus’ wife, the hawk-chased nightingale, who, weeping beneath the green leaves, mourns for her life of homelessness and weaves the story of her child’s end, how by her own hand he perished, the victim of a cruel mother’s wrath.

Even so am I too fain to lament in Ionian strains, fretting this tender cheek that Nile hath ripened, and this heart that hath known nought of tears. And I cull the bitterest sighs, as I brood upon my fears that there is no man to champion this flight from that far-off land.

But, O gods of birth and race, see ye well that right be done, and give ear. Grant not to youthful lust to find unrighteous consummation, but straightway spurn all wantonness, and bring to happy pass such wedlock as is right. Even they who flee hard-pressed from war have their altar, which shields the fugitive from harm through awe of heaven.

Well and right truly hath the saw been said “The desire of Zeus is past pursuing.” For himself all things are in the light, though from mortal folk he shroud them in black darkness.

And whensoever it is decreed by nod of Zeus that a thing be brought to fulness, it falls not prostrate, but on its feet. Yea, through thicket and shadow stretch the paths of his devices, that no thought can spy them out.

From the high towers of their hopes he hurls mankind to utter ruin, and none armeth to violence that toilless strength of gods, from whom he doth not forthwith exact the penalty of his pride, e’en though he be one who sits upon the awful seats.

So on human outrage may he look, and behold how once more the old stock grows young through lust of us, how it hath budded forth with froward thoughts, and how ’tis driven by the unceasing goad of a mad intent—a mischief and a mock, with sorrow in its train.

Crying in strains thus skillless and untuned, now shrill, now deep,

and blent with falling tears, so like (alack ! alack !) to the dirge of death, though yet I live I pay mine own meed of mourning. I implore the grace of Apia and its hills,—(and, O land, have patience of my foreign tones)—and many a time I fall on my Sidonian veil and mar its linen tissue with a rent.

To the gods are paid abounding sacrifice and worship, when all proves well, whenso the gale of death abates. Alas ! alas ! perplexing toils ! Whither away will this wave carry me ?

I implore the grace of Apia and its hills,—(and, O land, have patience of my foreign tones)—and many a time I fall on my Sidonian veil and mar its linen tissue with a rent.

Thus far the oarblade and the bark, whose flax-sewn build kept out the sea, brought me upon my way unvexed by storms, thanks be to the winds : and I am well content. But what the issue, now upon the land ? May our all-seeing sire bring it forthwith to gladsome pass, that, unwedded and unlorded, I, seed of his spouse august, may escape the embrace of man.

May the Daughter of Zeus, maid minded to chastity, look on like-minded me. For Opis' sake she foiled unholy lust ; so may she foil this chase of me, and come, a virgin, to a virgin's rescue, that, unwedded and unlorded, I, seed of Zeus' spouse august, may escape the embrace of man.

Or, if these will not, into the sun-loathed courts, unto the nether Zeus, the all-hospitable Zeus of the departed, will we come with our suppliant boughs : for we will hang to death, if the gods of Olympus will not grant our prayer.

Ah, a searching vengeance from the gods punisheth thee, Io ! Well I know the jealousy of the consorts who dwell in heaven : for from a stubborn wind will come a troubled sea.

And then with no just plea will Zeus meet the charge, that, having set at nought the child of the cow, his own creation of yore, he now holdeth his countenance aloof from his offspring when they pray. Yet, though high aloft, he heareth full well when men cry to him.

Ah ! a searching vengeance from the gods punisheth thee, Io ! Well I know the jealousy of the consorts who dwell in heaven : for from a stubborn wind will come a troubled sea.

Danaus. Children, ye must be prudent, and prudent have ye found your trusty old father as your ship's captain. And now on land also I am ready to take forethought and be your guard, if ye write my words on your mind's tables.

I behold dust, voiceless harbinger of a host whose axles are yet

unheard in the naves of the wheels. And I perceive a throng of shield-men and wielders of the spear, with horses and rounded chariots. Perchance the lords of this land have learned of us from messengers and are coming to look on us themselves.

But whether with harmless intent or whetted with savage wrath the host drives onward in this array, 'tis alike wiser, girls, to come and seat yourselves at the mound of these gods of festival. An altar is stronger than a castle,—a shield invulnerable.

But hie ye, and holding in solemn form in your left hands your white-wreathed suppliant wands, sacred symbols of Zeus the merciful, return the strangers words of piteous lament and need, as beseemeth aliens, telling plainly the story of this flight, how it is free from guilt of blood. And, before all, let there attend upon your utterances nought of boldness, and let nought of wantonness go forth from your countenances downcast in modesty; but let your eyes look stedfastly. And be not forward nor contrariwise lagging in speech: the race that dwelleth here is exceeding prone to displeasure. And mind thee to be submissive, being as thou art, a helpless outcast alien: for it beseemeth not weaklings to be bold in speech.

Chorus. Father, prudent is thy counsel, and prudent they who hear it. I will take heed of these thy sage behests, to remember them: and may Zeus, who begat us, behold!

Dan. Tarry not, but make sure of your means of help.

Chor. This moment would I fain be seated near thyself.

O Zeus, have pity on our griefs, ere yet we are undone!

Dan. May he behold indeed with propitious eye. If he but will it, the issue will be well. Now call ye also on yon son of Zeus.

Chor. We call upon the sun's preserving beams, on pure Apollo, who, though a god, was exiled once from heaven. Knowing what this portion is, he will haply feel for mortal kind.

Dan. May he in truth feel for us, and stand readily at our side.

Chor. On which other of these deities shall I further call?

Dan. Here I behold the trident of the lord of Isthmus.

Chor. Well did he bring us on our way, well may he receive us into the land!

Dan. Here too is Hermes, after the manner of the Greeks.

Chor. May he, thus met, be herald of good tidings!

Dan. Adore the common altar of all these powers, and on holy ground sit, like a flock of doves, in dread of hawks like-plumaged—the kinsmen who are your foes and polluters of the race. If bird prey on

bird how can he be pure? And how, if one wrest unwilling bride from unwilling sire, can he find purity?

Nay, not even when dead in Hades will he be arraigned in vain for such a deed. There also, as men tell, another Zeus holds among the departed a last judgment on misdeeds. Beware and answer yon leader in such wise that your cause may win the day.

King (entering with attendants).

Whence and what manner of company is this we greet, clad in foreign garb and bedizened with barbaric robes and fabric of fine woof? For this attire is not the Argive dress of woman, nor yet from any part soever of Hellas. And how ye found courage to come boldly to this land, without so much as a herald, and all unfriended, without a guide—this calleth for wonder. I see indeed that wands after the manner of suppliants lie by your sides before the gods of festival: in this only will a Grecian land content itself with mere surmise. And for the rest, it were but right to guess and guess again, if there had been no speaking voice to instruct with certainty.

Chor. Touching our attire thy words are words of truth, but how shall I for my part speak to thee? As to a commoner, or the spokesman who beareth the sacred wand, or as the first man of the realm?

King. For that matter, answer on; and, speaking to me, speak with all assurance. For I am son of Palaechthon the earthborn, Pelasgus, chieftain of this country. And after me, its king, doth the race that enjoys this land bear fitly the name of Pelasgians. Over all the soil where-through passes the Haliacmon do I hold sway, on the side towards the setting sun: and in my borders I embrace the land of the Perrhaebi, and the further side of Pindus near to the Chaonians, and the mountains of Dodona: while 'tis the sea's liquid boundary that cuts short my rule. From these borders hitherward do I hold sway.

This our standing-ground of the Apian land itself hath long borne that name in memory of an olden leech. For Apis, seer-leech son of Apollo, came from Naupactus on the other shore, and thoroughly purged this land of deadly beasts, which Earth, befouled by taints of ancient deeds of blood, made to spring up in her stepmother's mood—a baleful fellow-brood of serpents. From these curses Apis wrought cures of simples and of charms to the full content of the Argive land, and earned for himself by way of meed mention in its prayers thereafter.

But now my say is said; let one of you in turn declare your birth, and let the telling be to the point and clear. Our people brooketh not a speech of length.

Chor. Our tale is brief and clear. Argives do we claim to be by birth, the seed of a cow of noble offspring; and the truth of every word will I clinch fast with evidence.

King. Stranger women, to my ears your tale passeth belief, how such a race as I see in you can be of Argos. Nay: for ye are more like to women of Libya and in no wise to women of our people. The Nile too might foster such a plant, and the Cyprian impress hath been stamped to the life on your female forms by the males who wrought them. And women of such sort do I hear there are, wanderers, who have camels for their steeds and ride on pillions over the land that neighbours the Aethiopians. And if ye had been armed with the bow I should assuredly have guessed that ye were the menless flesh-fed Amazons. But instruct me further, that I may the better know how your stock and blood is Argive.

Chor. Do men say that of yore there was in this Argive land a certain Io, temple-ward of Hera?

King. Such there was in very truth and the tale spreads wide.

Chor. And does the saying also go that Zeus was stung with love of her?

King. Aye, and the matter was no secret from Hera's counter-workings.

Chor. What then was the issue of this royal feud?

King. The goddess of Argos transformed the woman to a cow.

Chor. And doth not Zeus come nigh to gain her, being a fair-horned cow?

King. So they say: in the fit likeness of a bull.

Chor. And thereupon what doth Zeus' stubborn consort?

King. She set the all-seeing one to stand watch over the cow.

Chor. What all-seeing herdsman of a single charge was he?

King. Argus, the son of Earth, whom Hermes slew.

Chor. What other evil wrought she there against the hapless cow?

King. A persecuting ox-fly, that suffered her not to rest.

Chor. "Oestrus" they call him, who live beside the Nile.

King. What? did he drive her thither? And was the chase so far?

Chor. Yea: all thine answers fit closely to my story.

King. And did she in sooth come to Canobus and as far as Memphis?

Chor. Aye, and there Zeus engendereth issue with caresses of his hand.

King. Who then is he who boasts himself the cow's Zeus-begotten calf?

Chor. Epaphus, so named with truth from the laying on of his hands.

[*King.* And who was born of Epaphus?]

Chor. Libya, who reaps the fruit of the largest share of earth.

King. What offshoot of hers hast thou yet further to name?

Chor. Belos, who had two sons and was this my father's father.

King. Tell me now this your sire's most sapient name.

Chor. Danaus: and he hath a brother with fifty sons.

King. Tire not to disclose to me the name of him also.

Chor. Aegyptus. And now that thou knowest my olden stock, I pray thee deal so as to champion a company which is Argive.

King. Verily meseemeth that of old ye have part in this land. Yet how did ye tear yourselves from the house of your fathers? What blow of fortune befel?

Chor. King of the Pelasgians, of shifting hue are human woes, and nowhere might'st thou find sorrow of the self-same plume. For who e'er thought to come in this sudden flight to Argos, our kith and kin of old, through loathing unblest wedlock there in Egypt?

King. Tell me what prayer ye make by these gods of festival, holding those white-wreathed fresh-plucked boughs.

Chor. That I may not be made a thrall to the house of Aegyptus.

King. And what thy reason? Hate? Or the unholiness of the thing?

Chor. Nay who would buy their lords among their kin?

King. By such a choice men's strength waxeth greater.

Chor. Aye; and when things fare ill, 'tis but a trifle to put away a wife.

King. What then can I? How can I be conscience-clear toward you?

Chor. By surrendering us not again at the demand of Aegyptus' sons.

King. A serious charge i' faith! to take upon us the peril of a war.

Chor. But Justice—she protects her champions.

King. True, if I had borne a part in the matter from the first.

Chor. Let the helm of thy state thus bewreathed awe thee!

King. I shudder to behold this sanctuary thus shaded o'er.

Chor. Aye: heavy indeed is the wrath of Zeus, the suppliant's friend.

Son of Palaechthon, hearken to me with kindly heart, lord of the Pelasgians. Look upon me, the suppliant outcast, running to and fro like a heifer hunted of wolves upon a precipice, where, trustful in his aid, she lows to tell the herdsman of her grief.

King. I see this throng of gods of festival nodding assent beneath their shade of fresh-plucked boughs. May this your cause bring no mischief to the city whose kinship ye claim; and may no feud arise from some source unforeseen and unforested; for of such troubles our state stands in no need.

Chor. Yea: may Justice, the suppliant's aid, daughter of apportioning Zeus, look on this flight, that it bring ill to none. But do thou, of old experience though thou art, learn from one of younger birth. In paying heed to the suppliant thou would'st be paying such sacrifices as are the best that a holy man can lay upon the altars of oblation.

King. 'Tis not my house at whose hearth ye sit: and if the city is being stained with a common stain, in common be it the people's charge to work out the cure. For myself, I will pledge no promise till I have made all the citizens to share herein.

Chor. 'Tis thou that art the city: 'tis thou that art the commonwealth. Thou, above question lord, dost rule the altar, hearth of the country, by thy undisputed nod, and upon a throne of undivided sway thou dost decide every matter. Beware pollution.

King. Pollution—if such there be—fall on my foes. But I know not how to aid you without harm. And yet it is no gracious thing to set these supplications at nought. Helpless am I, and fear possesses my soul, whether to act or not to act and to let fortune take her course.

Chor. Think of him who keeps watch from on high, guardian of harassed mortals who take refuge at their neighbour's hearth and obtain not their due of right. Verily, when Zeus is angered for his suppliant's sake, his wrath abideth unappeased by the wailings of the punished.

King. If the sons of Aegyptus are your masters by the law of your state, claiming to be nearest of kin, who would seek to withstand their right? Needs must that ye should plead according to your own country's laws, that they have no authority over you.

Chor. Nay; never may I come beneath the men's tyrant hand. Far as earth stretches beneath the stars, I set no bounds to my flight from this forceful wedlock. But do thou choose Justice on thy side and give judgment for that which is holy in the sight of heaven.

King. No easy matter this for judgment: choose not me for judge. For already I have said I cannot, for all my rule, do what ye ask, without my people's will: and never shall the folk say, if perchance some untoward thing befell, "Thou didst honour aliens and ruin thine own land."

Chor. Zeus, of whose blood we are, with balance nicely-poised o'erlooks both sides alike in this dispute, duly apportioning to the

wicked their wrong-doings and to the law-abiding their deeds of righteousness. When the scales are thus fairly poised why fearest thou to work me justice?

King. All need is there that, with searching gaze, not roving glance, the eye of deep pondering should go down into the depths, as salvage divers go, to find means whereby this matter may prove void of harm and end happily for the realm and for myself, so that warfare may not seize upon reprisals, and yet we may not surrender you from these your seats of sanctuary, and thereby bring on ourselves the baleful haunting of the all-destroying god of vengeance, who even in Hades leaves not his victim free, though dead. Think you there needs no pondering to save us?

Chor. Aye! Ponder; and justly and religiously befriend us, betraying not the fugitive whom an ungodly exile hath driven from afar. And see me not harried from this sanctuary of many gods, O thou that holdest full sovereignty of the land: but pronounce that the cause of the men is the cause of lewdness, and beware the wrath of heaven! Brook not to behold while, spite of justice, the suppliant is dragged from the images like a horse by the frontlet, and while rude hands are laid upon the damask of my robes. For know, that whichsoever end thou shalt bring to pass, it shall remain for thy children and thy house to pay the like return.

Consider well these things, that right may prevail as Zeus directs.

King. I have considered, and this is the evil coast whereon I am stranded. That I should take upon me a great war with either these or those is past all help—aye, clinched as fast as a ship's hull when the windlasses have braced it. I see no port where pain is not. When rich goods are cast forth in jettison, others may come by grace of enriching Zeus, and may fill with a new freight another and greater ship: and if a tongue have shot forth shafts beside the mark, one speech may prove the healer of another, being a soothing of anger and a counter-charm. But to find how we may shun the shedding of kindred blood, all need is there for us to offer earnest sacrifices, and for many victims to fall to many gods, in prevention of the woe. In very truth 'tis to my mischief that I am come into this quarrel: yet am I fain to prove skillless rather than learned in foretelling ills; and may my judgment prove amiss and all be well.

Chor. Hear the end of all these piteous appeals.

King. I hear. Speak on. It shall not escape me.

Chor. I have sashes and girdles that hold my robes.

King. And what of it? These are but woman's proper wear.

Chor. In these then, know, I find a fair means—

King. Say on! What speech is this thou art for uttering?

Chor. If thou give not this company some sure pledge whereon to stand—

King. What doth the expedient of thy girdlings effect for thee?

Chor. Whereby to bedeck these images with tablets of strange sort—

King. Thy speech is riddling, but tell me how thou meanest.

Chor. Forthwith to hang ourselves upon these gods.

King. I hear a threat that lashes at my heart.

Chor. Thou understandest now, for I have opened thine eyes to clearer vision.

King. Aye, and on many sides are troubles wherewith I cannot cope, and a multitude of ills comes upon me like a river. A fathomless and all impassable sea of misery am I here launched upon, and nowhere is there a haven from distress. For if I meet not this your claim, ye threaten a pollution beyond the range of words. Yet if I take my stand before the walls and try the issue of battle with your kinsmen, Aegyptus' sons, surely it becomes a bitter price to pay, for men to stain the earth with blood for women's sake.

But yet we needs must hold in awe the wrath of Zeus, the suppliant's friend; for the fear of Him is mortals' highest fear. Do thou, aged father of these maidens, take straightway in thine arms boughs like to those, and lay them on other altars of the country's gods, so that all citizens may see the token of this suppliant appeal. And let no mention of me fall from thee; for the folk are quick to cast reproach upon their rulers. Perchance when your case is seen, one may take pity and hate the wickedness of the horde of males, while to yourselves the people may feel the more goodwill: for all men shew favours to the weaker cause.

Dan. Great store do we set by our good chance in finding a champion so compassionate and god-fearing. Yet send with me some of the native folk for escorts and for guides, that we may find where the city-gods have their altars at the temple fronts and their protecting seats, and that safety may attend our passage through the streets. The nature of our person is of different fashion; for Nile rears a race not like to that of Inachus. Beware lest boldness beget dismay. For ere now a man hath in error slain one who was a friend.

King. Go ye, my men; for the stranger speaketh well. Lead him to the altars of the town and to the sanctuaries of the gods. And ye

may not babble in the crossroads, how ye are leading this seafarer to sit at the gods' hearths.

[*Danaus leaves the stage.*

Chor. To our father thou hast spoken and, as thou bidst him, let him go. But what of me? How shall I act? Where dost thou assign security to me?

King. Your boughs leave where ye are, for token of your trouble.

Chor. Behold! I leave them, as thy hand and speech direct.

King. Move now about along this level lawn.

Chor. Why, how should an open lawn protect me?

King. Be sure we mean not to deliver you to birds of prey.

Chor. But what if to foes more hateful than fell serpents?

King. Fair be thy speech, who thyself art spoken fair.

Chor. Nay, no wonder that fear should make one peevish.

King. Yet the awe of kings ever transcends other fears.

Chor. Be it thine to cheer me, by deed of hand as well as words.

King. Nay! 'tis for no long time your father will leave you here alone.

I myself go to call the people of our nation together, that I may make the citizens your friends, and to teach your father what manner of words he ought to speak. Stay, therefore, and with supplications prevail upon our country's gods to grant what ye desire, while I go to work what I have said: and may persuasion and prospering fortune attend us.

[*The King leaves the stage.*

Chorus. King of kings, most blessed of the blest and most absolute of absolute powers, all-happy Zeus, grant it and let it be. Shew a just loathing for the lustful men: drive them aloof and dash into the empurpled sea that black-built pest. But on the women's side look graciously upon our race and its ancient story, and recall the pleasant tale of our ancestress, the woman thou didst love. Deign to remember long ago, Io's caresser! 'Tis from Zeus we claim our line, and in this land our parent home.

Into the ancient footprints of our mother I betook myself, where the herdsman watched her as she browsed the flowers—into the pasturing lea whence Io, urged on and on by the fly, flees distraught, passing through many races of mankind, till, as she cleaves a passage through the billows, she divides the neighbour continents on either hand.

Then through the land of Asia she flies, throughout Phrygia and its sheep-grazed moors, and she reaches the city of Teuthras among the Mysians, and passes up the Lydian glens; then through the Cilician and Pamphylian hills she speeds into Aphrodite's land, a land filled with wheat and renowned for streams perennial and earth deep and rich.

And driven from side to side by the dart of the winged herdsman, she reaches the fertile demesne of Zeus, the snow-fed lea, whereon descends Typho in his might: and to the water of Nile, which no disease may touch, she comes, maddened by her disgrace and grief, and frantic with the pains of Hera's goad.

And the mortals, who then were indwellers of the land, felt their hearts quiver with pallid fear at the unwonted sight, beholding a creature weird and half-human, in part a cow, in part a woman: and they were amazed at the prodigy.

And then who was he that soothed the far-wandered harassed gnat-tormented Io?

'Twas Zeus, who rules in sole and ceaseless empire. By his gentle force and by his divine onbreathings she gaineth rest and lets fall the tears of shame and sorrow. And being filled in very truth with the ballast of Zeus, she bore a perfect child, whose life was long in full prosperity.

Wherefore all the fertile land cries "Of a surety this is the offspring of Zeus. For who could have cured the frenzies plotted by Hera's guile? Call this the deed of Zeus, and this his offspring, and thou wilt hit the mark right well."

Whom of the gods could I with reason call to a task more justly his? For thou, Lord, art our father, whose own hand first planted us. Remember olden days, great author, all-blissful Zeus, giver of prosperity.

For thou dost not sit beneath another's rule, holding the humbler sway a mightier grants thee. Thou holdest in awe no commands from a higher throne; and with whatsoever deed or word thy mind travaileth, thou canst prosper each alike.

Danaus re-enters from the city.

Danaus. Be of good cheer, children. The full and final decree of the citizens in their assembly is friendly.

Chor. Hail, envoy, to me the dearest bringer of tidings. Yet answer us only this. Whither tends the decision they have made? To what course does the people's mastering vote incline?

Dan. Thus did the Argives resolve with no dissent, but in such wise that my old heart grew young again:—for the air bristled with the right hands of all the people as they made this measure law: "that we may settle in this land, free, unharried, safe from harm of man; and that none, native or alien, may drive us hence; and if he go on to offer force, any of these denizens who come not to the rescue shall be disgraced and banished from the realm." It was by speech like this

that the Pelasgian king worked on them in our cause: "I conjure you never to let the realm feed fat in aftertime a great grudge of the suppliant's God: for" he said "if a double defilement, from strangers and citizens at once, arise before the city, it is a monster whose maw no sufferings can fill." Hearing these words the Argive nation, waiting no crier's call, held up their hands and decreed that so it be. Yet, though 'twas the Pelasgians' king that gave the harangue its subtle bends and turns, 'twas Zeus who crowned it with success.

Chor. Come now, let us utter for the Argives a prayer for good, to requite their good to us. And may the stranger's God further indeed the thank-offering of a stranger's mouth, that it may reach the goal of full content.

Now, ye gods of heaven, hearken to my voice while I pour out my offering of prayer, that fire may never consume this Pelasgian city, nor lustful Ares raise through it his joyless shout, reaping a human crop in cornlands not his own. For they took pity on us, and their resolve was kind; and they respect the suppliants of Zeus, this pitiful flock. They sided not with the males, slighting the woman's cause; but they paid heed to the sure and vengeful wrath of Zeus, wherewith no man can war, and which no house would have upon its eaves dropping defilement; for heavy doth it sit. Nay, they are reverent toward their kindred, suppliants at the holy shrine of Zeus. Therefore with pure altars shall they please the gods.

Therefore from the shaded bower of my mouth let there fly forth a zealous prayer, that pestilence may never empty this city of its men, and that no strife may strain the earth with the blood of fallen fellow-citizens. May the flower of its youth be unculled, and may Ares, Aphrodite's consort, who maketh havoc of men, shear not off its bloom.

Let the seats, whereon the old men meet, shew full of venerable beards. Thus may the nation be ordered well, while they pay due worship to Zeus, and specially to Zeus the stranger's God, who guides the due and right by laws hoary with time.

And we pray that the fruits of the earth may ever be begotten anew, and that Artemis, the far-darting, may keep ward over the women in their travail.

May no murderous havoc come upon this nation, rending it, and setting in arms the Wargod with his shout of civil strife, that suits not with dance nor harp, but begetteth only tears. May the joyless swarm of sicknesses sit far aloof from the heads of the citizens; and may Lyceus be propitious to all the youth.

May it please Zeus that the earth pay its dues of fruit with the pro-

duce of every season, and may the forward-grazing flocks be prolific in the fields; and in all things may the gods make the people to flourish.

At the altars may the minstrels sing hymns of praise, and may the lute-led chant be borne aloft from mouths of purity.

With perpetual honours may a ruling power, skilled in common counsels of wise forethought, watch over the people that rules the state: and before arming for battle, and without deeds of hurt, may they grant to aliens justice and fairness according to their pact. And may they ever worship the gods, who possess the land, with the honours of their country and their fathers, with wreaths of bay and sacrifice of oxen: for reverence for our fathers,—this stands written third among the laws of Justice highest-honoured.

Dan. These proper prayers I commend, dear children. But for yourselves tremble not, when ye have heard your father's sudden and startling tidings. From this suppliant seat, which is my watch-tower, I see the vessel. For all too distinct to be unknown of me are the dressings of its sails and the defences at its sides, and the prow that looks with its eyes upon the way in front and hearkens—all too well for them it loves not—to the guiding rudder in the hindmost part. Now the men on board are plain to be seen, with their black limbs shewing from out their robes of white; and the rest of the ships and all the attendant fleet are full in sight, and she herself, who leads, has furled her sail, and is rowing with full sweep beneath the lea of land.

But ye must look things in the face calmly and with self-control, and not be unmindful of these gods. And I myself will fetch helpers and advocates, and return; for belike some herald or envoys seeking as seizers of reprisals to carry you away—nay, none of these things shall be: fear them not. Yet is it better, if we should be slow to succour, not for a moment to forget this means of refuge. Be of good cheer, for in length of time and on the day ordained, what mortal who slights the gods shall escape the penalty?

Chor. Father, I am in fear, seeing with what swift wings the ships are come, and how no lapse of time hath passed between. Dreadful alarm possesses me, whether there is indeed any gain for me from my far-spied flight. Father, I am fordone with dread.

Dan. Since the Argives have resolved for once and all, my child, be of good cheer: they will fight for thee, I know it well.

Chor. Reckless is the frenzied race of Aegyptus, and insatiate for battle; and that thou knowest. In ships with ribs of oak and fronts of steel did they sail hither with successful aim, bringing a great black host.

Dan. Yea, but a great host will they find to meet them with sinewy arms well shrunken in the midday heat.

Chor. Yet leave me not alone, I implore thee, father. A woman left to herself is nought: no courage is in her. But *they* are beside themselves and full of madmen's thoughts, and with impious hearts they heed the altars no more than carrion crows.

Dan. Much would this profit us, my children, if the gods became their enemies as much as ye.

Chor. Father, never will they hold their hands off us from dread of these tridents and thunderbolts of heaven. For all too overweening and frenzied with unholy rage, they give ear to the gods no more than reckless hounds.

Dan. But there is a saying that wolves are thrice as good as hounds; and the byblus-fruit surpasses not the wheat-ear.

Chor. They are full of the temper of very beasts, lewd and impious; and so must we guard against them speedily.

Dan. Not speedy is the starting forth of a naval host, nor yet is its anchoring: nor do the shepherds of ships, even when anchored, dare at once to bring to the shore the securing hawsers, above all when they have come to a havenless land toward nightfall. For, when the sun departs, the night is wont to beget travail in a wise shipmaster's mind. Therefore neither could there be any good landing of a host, before their ship has been made secure by her moorings.

But be thou discreet, so that, heedful not to forget the gods, thou mayst get thyself defence. And for thy messenger, the city shall find no fault with him, old man as he is, yet youthful with the gift of speech.

[*Danaus leaves the stage.*]

Chor. O hilly land, protecting majesty, what is our lot to be? 758
Whither in the Apian land shall we flee, if anywhere there is a dark hiding-place? May I become black smoke nigh to the clouds of Zeus, or, wholly vanishing, may I pass away, flying upwards and lost to sight like dust.

Nay! the inevitable can be shunned no more, and my heart quivers, dark with gloom. 'Tis I that my father's watchings have caught. I am fordone with fear. Yet rather would I shoot home to my doom in the halter-noose, than come to the embrace of a man whom I abhor. May I sooner be dead, with Hades for my lord!

Where in high air could I find a seat, whereat the dripping clouds turn into snow; or some smooth slippery viewless peak, proud in its loneliness, some beetling vulture-haunted cliff, that might bear witness

to my plunge far into the depths, ere I meet with a cruel wedlock in my heart's despite?

Thereafter I refuse not to become a prey to dogs, and a feast to the birds that haunt the place. For to be dead is to be freed from trouble and its sighs. Let doom strike home and forestall the bridal bed! Whither and how shall I yet find a way of escape, to deliver me from wedlock!

Shriek with a cry that reaches heaven, outpouring to the gods prayers that shall be effectual and delivering for me. O father, look upon the fight, beholding violence with no kindly look in thy just eyes. And regard thy suppliants, O almighty Zeus, that swayest the earth.

For the overweening males of Aegyptus' race are chasing me, poor fugitive, and seek to seize me violently with the battle-shout of many voices, yet thine wholly is the beam of the balance, and without thee what cometh to pass for mortals?

An Egyptian herald and his minions appear.

Ah me! ah me! Yonder is the pirate from the ship. For what purpose, pirate, dost thou come thus upon the land!

* * * * *

Haro! Haro! Yet again do I raise the cry, haro! craving for aid.

Ah me! This is the prelude, the beginning of my wrongful sufferings.

* * *

Alack! Alack! Come! Fly to our shelter. Take a heavy vengeance on their savage wantonness, O king Pelasgus.

Herald. Haste! Haste to the boat, fast as your feet can bear you! Else shall there be pluckings of hair, and prickings with the goad, and a bloody gory cutting off of heads. Haste, haste, with a mischief back again!

Chor. Would that on the great flood of the briny path thou hadst perished with thy masterful arrogance and thy riveted bark; so that we might again have sat happy and secure once for all.

I bid thee lay by thine insolence and thine insane intent. Haro! Haro! Go down from the sanctuary and into the ship, respecting the city of Argos.

Never again may I behold the oxen-fattening water, that makes the blood to wax fruitful and thrive in men. For I am an Argive, of ancient stock, royal and sprung from a royal ancestress.

Her. Have out thy say: yet back again in the ship shalt thou quickly go, willing or not willing.

Chor. Come! Come with fullest speed!

Her. Come down thyself, before thou suffer a mischief, dragged along by force of my hands.

Chor. Mayest thou, with forceful hands and all, be dragged through the billowy strait, along by Sarpedon's sandy barrow, driven to and fro by the Syrian gales.

Her. Shriek and howl and call on gods; for thou wilt not overleap the Egyptian boat. Wail to a yet more bitter time of woe.

Chor. When thou art rounding the woody headlands of Cyprus, may the wave drown thee; and may the mighty Nile that sent thee forth in thine insolence record thee missing,—one insolent the less.

Her. I bid you go into the boat now ready to return. Make all speed; let none delay. For when I drag, I have mercy on the hair of none of you.

Chor. Alas! my father! Yon net-watching pest in human shape is weaving its web little by little, like a spider. Ah me! Ah me! mother Earth, mother Earth, call aloud and drive away the vision, the black fearsome vision. O mother Earth! O father Zeus!

Her. Nought fear I the gods that are here; for they neither nursed my infancy nor fed my age.

Chor. Alas! There creepeth near a two-footed serpent, and like a viper it hath me by the foot. Ah me! Ah me! mother Earth, mother Earth, cry aloud and drive away the monster, the fearsome monster. O mother Earth, O father Zeus!

Her. If ye go not quietly into the ship, rending shall have no pity on your bedizened garments.

Chor. Alack! O chiefs and champions of the city, I am being overcome.

Her. Many lords, sons of Aegyptus, shall ye see right soon. Be of good cheer; ye shall complain of no lack of lords.

Chor. We are undone: they treat us impiously, O King.

Her. Meseems I shall be fain to seize and drag you by the hair, since ye are not quick of hearing when I speak.

King enters with guards.

King. Sirrah! What doest thou? What manner of insolence leadeth thee to set at nought this land of Pelasgian men? Dost thou think thou art come to a women's country? Nay, for a barbarian towards Greeks, thou carriest thyself too haughtily; and thou wilt find thy misses are many and thy hits are none.

Her. And what have I done amiss or beyond my rights?

King. First, thou knowest not how to behave as an alien.

Her. I know not? How? Because I but find what I had lost?

King. But to what patrons of our people was thy notice given?

Her. To Hermes the searcher,—greatest of patrons.

King. And though to gods, yet dost thou pay no reverence to those gods?

Her. It is the deities about the Nile whom I revere.

King. And ours are nought, as I understand thee?

Her. I will see whether one will take these women from me.

King. Thou wouldst suffer for it, if thou touchedst them, and that right soon.

Her. The answer I hear is far from hospitable.

King. Aye! for I give no welcome to sacrilegious folk.

Her. I will go and tell this to Aegyptus' sons.

King. That matter is no concern or care of mine.

Her. But that I may know and tell a clearer tale—for it beseems a herald to give in each particular a precise account—what shall I say? Through whose withholding shall I say that I return without their cousins, this band of women? Not indeed that the Wargod tries this case by witnesses, nor doth he settle the quarrel by damages of money; first there come to pass many fallings of men and spurnings-off of life.

King. What need to tell thee my name? In due time thou shalt learn and know it, both thou and thy fellows. As for these maids, should they be willing and well-inclined, and should god-fearing argument persuade them, thou mightest lead them hence. But thus hath a decree been passed with one consent by the assembly of the state,—never under force to give up this band of women. Through this resolve the nail hath been firmly driven, so that it may be fixed abidingly. This message is not written inside tablets, nor sealed up in the folds of books, but thou hearest it plainly from an outspoken tongue. And now get thee gone instantly from my sight.

Her. It seems we are about to risk the peril of a war. May victory and sovereignty be on the males' side.

King. Males! Aye, but males will ye find the inhabitants of this land; men whose drink is no barley-brew. [*Herald departs.*]

But do ye all, with your handmaids, take heart and wend your way to the well-fenced city, locked with bulwarks shrewdly devised. And as for houses, the public ones are many, and I too am housed with no niggardly hand; so that ye may live in joint abodes with many others, or, if 'tis more to your liking, ye can dwell in houses of single sort; of these, choose free of charge the best and the most to your liking; and

your patron is myself and all the citizens, whose resolve is being herein fulfilled. Why do ye wait for others of more authority?

Chor. For thy good deeds mayst thou have thy fill of food, Pelasgian lord. But of thy grace send hither our stout-hearted sire, Danaus, to think for us and lead our counsels. For his wisdom rather than ours must say where we should make our home in kindly neighbourhood. All men are ready to cast reproach on those of foreign speech. Yet may all be for the best; and may we have good report, with no angry rumours of the native folk. *[The King departs.]*

Take your stand, dear handmaids, in such way as Danaus, giving each her dower of service, allotted you.

[Danaus enters with body-guard.]

Dan. Children, 'tis right to pray to the Argives and sacrifice and pour libations to them as to Olympian gods, for they are our saviours in no doubtful way. The tidings I bore to our friends in authority they heard with bitterness toward our cousins, but to me they assigned this escort of spearmen, that I might have rank and honour, and might not suddenly and unknown of them die by the death of the spear, so that an ever-living burden should lie upon the land.

Meeting with boons like these, we must set gratitude to them in high honour at the helm of our mind.

And over and above many other sage lessons of your sire, record ye this,—that an unknown company is proven by time; and when one is an alien, every man wears in readiness an evil tongue; and 'tis easy in some way to cast the smirch of a reproach. You therefore I urge to bring no shame upon me, with this youthful beauty whereon men turn to gaze.

The tender autumn fruit is ever difficult to guard; for 'tis watched and coveted by men—why not?—and by brutes that fly or walk the earth. So Cypris carries the tidings of bodies dripping ripe, when she hath found the orchard-gate thrust back; and all men as they pass shoot at the lovely virgin charms an alluring arrow of the eye, for desire o'ercomes them.

Therefore let us not suffer that, in fear whereof we endured much toil and ploughed much ocean with our bark. And let us not work shame to ourselves and delight to my enemies. For habitation, we have twain: one Pelasgus gives and one the state, to dwell in without hire. Herein is fortune good. Only keep watch on these biddings of your father, and honour chastity more than life.

Chor. May the Olympian gods send us prosperity in all the rest; but, touching my beauty's flower, be of good cheer, my father. For

unless some new purpose hath been disposed by heaven, I will not swerve from my mind's former path.

But, go ye citywards, glorifying the blessed lord gods, both them that hold the city and them that dwell about Erasinus' ancient stream. And ye, handmaids, take up the strain; and let our praise be of this, the Pelasgians' country; and no longer let us pay the homage of our hymns to Nile's outpourings, but to the rivers which through this land pour their mild draught and make the children many, softening this soil with fattening streams.

May chaste Artemis look on this band with pity, and may wedlock never come through forcing of Cytherea. Let that prize be mine enemies'!

Half-Chorus II. Yet this our well-purposed song neglects not Cypris; for with Hera she hath power nearest the ear of Zeus. But the goddess of varied wiles is honoured with most solemn rites; and joined in their dear mother's company are Yearning, and she to whose winning ways nought is denied, Persuasion. To Music too is given a share in Aphrodite, and to the whispering dalliance of the Loves.

Half-Chorus I. Yet I fear me of stubborn blasts of hurt and evil griefs and bloody wars. Why, why did they get them prosperous voyage with swift-spced pursuit?

H.-Ch. II. Thou knowest, what is fated, that must be. There is no o'erstepping the mighty impassable will of Zeus. May this marriage-end prove far better than women ere now have met.

H.-Ch. I. May the mighty Zeus shield me from marriage with Aegyptus' race.

H.-Ch. II. That would, 'tis true, be best. But thou art for moving the immovable.

H.-Ch. I. And thou dost not know the future.

H.-Ch. II. Nay, why should I behold the thought of Zeus, a sight unfathomable? Restrain, prithee, the words of thy prayer.

H.-Ch. I. What is the right measure, by thy teaching?

H.-Ch. II. Beware of the "too much," in things of heaven.

Chorus. May sovereign Zeus shield me from cruel wedlock with a man I hate—the same Zeus who wrought Io kind deliverance from her affliction, restoring her with healing hand, forceful but kind.

And may he grant the women victory. I content myself with evil's better side, with two parts of the good. I am content if heaven send that judgment side with Justice, through means of deliverance sought for by my prayers.

[*Exeunt.*]

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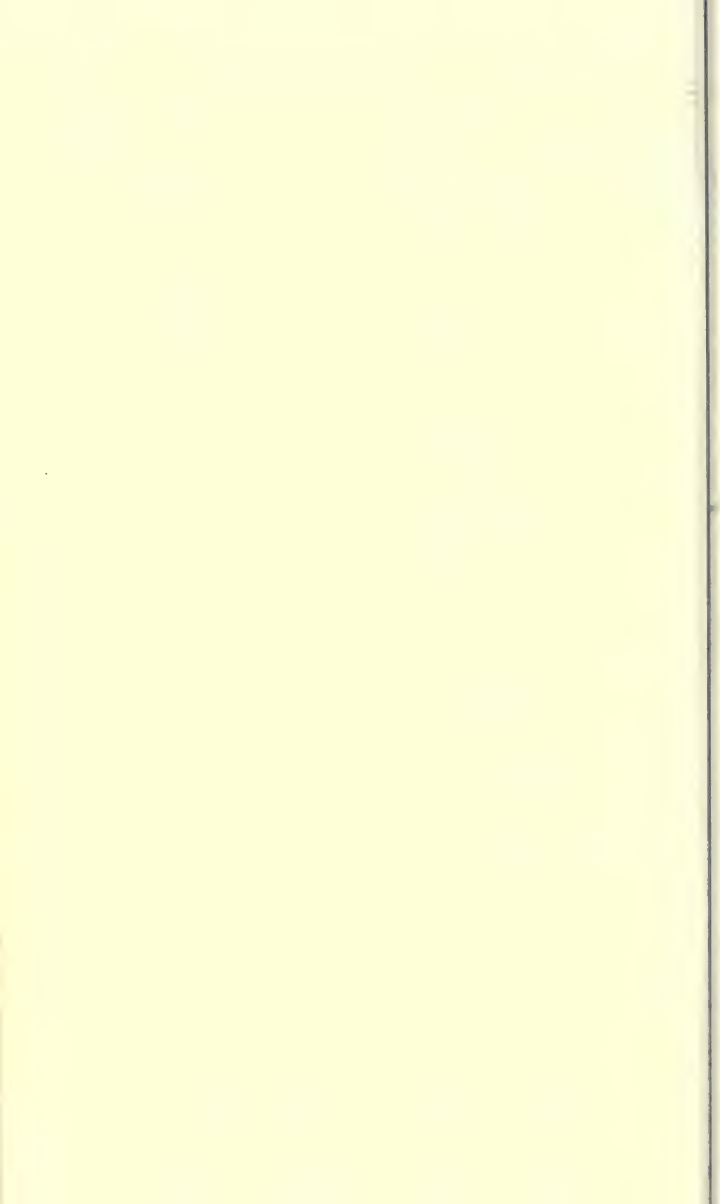
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